

THE

317

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

PROVIDENCE, (R. I.) AUGUST, 1840;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

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JOURNAL OF PROCEEDINGS.

PROVIDENCE, *August 18, 1840.*

THE Institute was called to order at 10 o'clock, A. M., by MR. THAYER, of Boston, the President being absent, and then adjourned for a few minutes to give place to an adjourned meeting of the Directors.

Having come to order again, the Institute appointed a Committee to seat ladies and strangers; viz. Messrs. Rodman, Metcalf and Robinson.

It having been moved to appoint a Committee to nominate a Committee of Arrangements, the Chairman asked to be excused from making the nomination at present, and the business was postponed till afternoon.

Messrs. Kingsbury, Bishop, and Rodman, of Providence, were appointed a Committee to report for the papers.

An invitation was given to all gentlemen to become members, and to all members to pay their annual assessment.

Mr. Pettes, of Boston, moved that a Committee be appointed to prepare a List of Honorary Members and of Past Officers.

On motion of Mr. F. Emerson, it was laid on the table.

On motion of Mr. F. Emerson, the vote postponing the

appointing of a Committee to nominate a List of Officers, was reconsidered, and it was voted that it be attended to at the present time.

Messrs. Kingsbury, Metcalf, F. Emerson, Bishop, Mann, Rodman, and Robinson, were appointed.

The Chairman then read a letter from the Directors of the Providence Athenæum, inviting members of the Institute to visit their rooms and use their library.

On motion of Mr. William Russell, of Boston, it was

Voted, That the thanks of the Institute be given to the Directors of the Athenæum for their polite offer, and that it be accepted.

After which, the Institute adjourned to the First Baptist Meeting House, to hear the Introductory Lecture, from the Hon. HORACE MANN.

Afternoon.

At 3 o'clock, a lecture was delivered at the First Baptist Meeting House, by Mr. WILLIAM RUSSELL, of Boston, on "The Teaching of Reading."

The Institute then adjourned to Franklin Hall for the transaction of business.

Several questions for discussion were proposed, after which the Institute adjourned.

At half past 7 o'clock, a lecture was delivered by Mr. JOHN N. BELLOWES, of Newport, R. I., on "The Duty of American Teachers."

The following subject, proposed by the Chairman and accepted by the meeting, was then discussed; viz. "Can Corporal Punishment be dispensed with, and a School be well governed."

Remarks were made by Messrs. Hall, F. Emerson, Jacob Abbott, Thayer, Newman, of Barre, Dorr, of Providence, Dr. Ferris, Professor Caswell, and Bishop, of Providence.

It was

Voted, That the question be resumed at some future time ; and the Institute adjourned.

Wednesday, August 19.

The Institute met at Franklin Hall, at 9 o'clock, and adjourned to Rev. Mr. Hall's church, where a lecture was delivered by T. CUSHING, Jr., of Boston, on "The Objects to be aimed at in School Instruction and Discipline."

At 11 o'clock, a lecture was delivered by Mr. G. F. THAYER, of Boston, on "Courtesy."

At 3, P. M., a lecture was delivered by Rev. A. B. MUZZEY, of Cambridgeport, on "The Objects and Means of School Instruction."

At 5 o'clock, a lecture was delivered by Rev. JACOB ABBOTT, on "The Common Complaints made against Teachers."

Evening.

The Institute met at 8 o'clock, and the discussion was resumed on the subject of Corporal Punishment. Remarks were made by Messrs. Pierce, of Lexington, Stone, of Andover, Hall, of Providence, Greene and Emerson, of New Bedford, Mann, of Boston, Tucker and Fillmore, of Providence, and Rev. Dr. Bates.

Adjourned.

Thursday, August 20.

At 8 o'clock, the Institute came to order, and proceeded to the choice of Officers. The Committee of Nomination reported the following list, who were all unanimously chosen, viz.

PRESIDENT.

JAMES G. CARTER, Lancaster, Mass.

VICE PRESIDENTS:

John Pierpont, Boston, Mass.

George B. Emerson, " "

Daniel Kimball, Needham, Mass.
Gideon F. Thayer, Boston, "
Joshua Bates, Middlebury, Vt.
Jacob Abbott, Roxbury, Mass.
Horace Mann, Boston, "
Peter Mackintosh, Jr., Boston, Mass.
John Kingsbury, Providence, R. I.
Elipha White, Johns' Island, S. C.
Samuel Pettes, Brookline, Mass.
Nehemiah Cleveland, Newbury, Mass.
Denison Olmstead, New Haven, Conn.
Theodore Edson, Lowell, Mass.
Charles White, Oswego, N. Y.
Andrew S. Yates, Chittenango, N. Y.
Benjamin Greenleaf, Bradford, Mass.
Samuel M. Burnside, Worcester, "
Frederick Emerson, Boston, "
John A. Shaw, Bridgewater, "
Elisha Bartlett, Lowell, "
Samuel G. Goodrich, Roxbury, "
Charles Brooks, New York, N. Y.
Samuel R. Hall, Plymouth, N. H.
Stephen C. Phillips, Salem, Mass.
Dorus Clarke, Springfield, "
John A. Pierce, Detroit, Mich.
Cyrus Pierce, Lexington, Mass.

RECORDING SECRETARY.

Thomas Cushing, Jr., Boston, Mass.

CORRESPONDING SECRETARIES.

William Russell, Boston, Mass.
Artemas B. Muzzey, Cambridge, Mass.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Thomas Sherwin, Boston, Mass.

Josiah F. Bumstead, " "

Nathan Metcalf, " "

CENSORS.

Charles K. Dillaway, Boston, Mass.

William J. Adams, " "

Joseph H. Abbott, " "

COUNSELLORS.

Theodore Dwight, Jr., New York.

Emery Washburn, Worcester, Mass.

• Aaron B. Hoyt, Boston, "

David Mack, Cambridge, "

• William Barry, Framingham, "

Thomas D. James, Philadelphia.

Alfred Greenleaf, Brooklyn, N. Y.

Nathan Bishop, Providence, R. I.

Henry Barnard, 2d, Hartford, Conn.

Luther Robinson, Boston, Mass.

Daniel Leach, Roxbury, Mass.

Edward B. Hall, Providence, R. I.

Mr. Pierce, of Lexington, offered the following resolution : —

Resolved, That ladies attending the session of the Institute, who are teachers, be requested to take a part in the discussions, and give their experience in teaching and governing schools.

It was discussed by Messrs. Pierce, Kingsbury, Abbott, Ferris, Bishop, Rodman, Stone, and having been amended as follows —

Resolved, That all teachers, male and female, who are present at this session of the Institute, be at liberty to state

their experience in regard to teaching and governing schools —

Was indefinitely postponed.

The Institute then adjourned to Dr. Tucker's church, and listened to a lecture from Mr. T. D. P. STONE, of Andover, on "The Cultivation of the Voice."

At 11 o'clock, a lecture was delivered by Rev. A. B. MUZZEY, of Cambridgeport, on "The Objects and Means of School Instruction."

Afternoon:

In the afternoon, at the same place, the first lecture was given by Hon. Horace Mann; subject, "Previous Study indispensable to the Parent and Teacher in the Education of Children."

The second by Rev. Dr. Bates, on "Intellectual Education, in Harmony with Moral and Physical."

Evening.

At half past 7 o'clock, Mr. G. B. Emerson took the chair, the President being still absent. Mr. Bellows, of Newport, presented the following resolution, on the subject discussed last evening.

Resolved, That, in the opinion of the American Institute of Instruction, corporal punishment is sometimes indispensable for the good government of our schools, in the present state of society.

After some discussion, it was withdrawn for the present; but was again presented by Mr. Thayer. After considerable discussion by Messrs. Pierce, Bellows, Thayer and Ferris, it was laid on the table.

The following question was then taken up: — "Should the Principle of Emulation be Appealed to, to excite a School to Intellectual Exertion?"

After a definition of emulation by Dr. Bates, as something of the nature of a contest between two or more,

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which definition was taken as the groundwork of the debate, remarks were made by Drs. Bates and Wayland, and Messrs. Mann, Emerson and Farley; after which the Institute adjourned.

Friday, August 21.

The Institute having come to order at quarter before 9 o'clock, Mr. Thayer offered the following resolutions:—

Resolved, By the American Institute of Instruction, that the establishment of the Board of Education in Massachusetts, was a measure founded in wisdom, and exhibiting an enlightened regard for the welfare of the public schools of the Commonwealth.

Resolved, That the continuance of the present highly gifted and faithful individual in the office of Secretary of that Board, is important to the full success of the attempt to elevate the condition and character of the common schools.

Resolved, That the Institute contemplate with unmingled satisfaction the establishment of a Board similarly constituted in the State of Connecticut, and also the reforms in the other New England States, as furnishing a pledge that New England is resolved to take care of her most important interests.

Resolved, That the Institute view with entire approbation the establishment of the office of Superintendent of Common Schools, in the city of Providence, as tending to the lasting good of the schools.

A lecture was then delivered by THOMAS A. GREENE, of New Bedford, on "The Duty of Visiting Schools."

After which, DR. USHER PARSONS, of Providence, gave a lecture on the "Brain and the Stomach."

This lecture closed the course announced for the present session. The following votes were then offered by Mr. Thayer, and passed.

Voted, That the thanks of the Institute be presented to

the gentlemen who have given the Lectures during the present session, for their useful and valuable performances.

Voted, That thanks be presented to the proprietors of the several churches in this city, for the readiness with which their doors have been thrown open for the accommodation of the Institute.

Voted, That thanks be presented to William B. Calhoun, for many years the respected President of the Institute, for the faithful and able manner in which he has performed the duties of that office.

Voted, That thanks be presented to the inhabitants of this city for the kindness and hospitality with which the Institute have been received and entertained, and the attention that has been given to its lectures and discussions.

Voted, That the Recording Secretary be requested to transmit to those concerned a copy of the foregoing votes.

It was also

Voted, That the thanks of the Institute be presented to those gentlemen of Providence, who have so liberally contributed their pecuniary aid in defraying the expenses attending its session in their city.

Voted, That the thanks of the Institute be presented to Mr. G. F. Thayer for his unwearied efforts as chairman of the Committee of Arrangements, and as presiding officer, to promote the interests of the Institute at the present session.

Addresses were then made by President WAYLAND and Mr. G. B. EMERSON, in relation to the great cause of Education, after which

The Institute adjourned, *sine die*.

THOMAS CUSHING, JR., *Rec. Sec.*

ANNUAL REPORT OF THE DIRECTORS.

IN making their Annual Report, the Directors of the Institute are happy to be able to present to its members a favorable account of its condition and prospects.

Some anxiety had been felt on account of the term of years having expired, during which the generosity of the Commonwealth had placed the sum of three hundred dollars per annum at the disposal of the Institute, to promote its general objects in whatever way might seem most expedient. Without this aid its operations would have been very much crippled, and its very existence difficult. But, thanks to the Legislature of 1840, the same aid has been granted to us for another term of five years, and this too at a session when economy and retrenchment were the watchwords of all parties. We cannot but look upon this circumstance with great satisfaction, as showing that the objects and labors of the Institute are appreciated, and that the famed liberality of our Commonwealth for all objects connected with Education, has not diminished.

The Treasurer's Report informs us that at the close of the last year there was on hand \$11,82; that during the

present year there has been disbursed, to meet the various expenses of the Institute, \$199,85; leaving on hand a balance of \$186,83.

This large balance is owing in a great degree to the liberality of Messrs. Marsh, Capen, Lyon & Webb, who, according to the Report of the Censors, published the annual volume of Lectures entirely at their own charge and risk.

To the generosity of the same gentlemen, we are informed by the Report of the Curators, the Institute are indebted for the use of a comfortable room for their meetings and other purposes.

Providence was selected as the place of holding our Annual Meeting this year, as the best place for accommodating a section of Massachusetts hitherto unvisited, and of interesting our brethren of Rhode Island in the proceedings of the Institute.

The Premium of \$500 for the best Essay on "The best System of Common Schools for our Country," has been awarded to Mr. Thomas H. Palmer, of Pittsford, Vt., and the Essay has been published under the direction of a Committee appointed for that purpose.

We have reason to congratulate ourselves upon the attainment of many of the objects which the Institute have always had at heart. A deep and general interest seems to be awakened upon the subject of Education, and sagacious minds have been set at work to devise measures to promote it. The Board of Education, through its able and indefatigable Secretary, is throwing light upon this great subject

in every town in the Commonwealth ; three Normal Schools are already in successful operation ; many county and other associations have been formed to lend their aid ; the good cause is popular and must prevail. The Institute may, without any want of modesty, claim to have had some share in bringing about these desirable results. Some of these measures have been originated at its meetings, and brought before the Legislature by petition or otherwise. It has tried to strengthen the hands of teachers by insisting on wholesome systems of instruction and discipline at its meetings in different parts of the State, and by spreading its publications as widely as possible. It has already had an influence here and in other parts of our country surpassing the expectations of its founders, and we are confident that it will never be backward in devising and carrying out such measures as the times may require, to the perfecting of our school system, and raising the standard of popular education.

For the Directors,

T. CUSHING, JR.

Chairman of the Committee to prepare the Annual Report.

Providence, Aug. 21, 1841.

LECTURE I.

INTELLECTUAL EDUCATION

IN

HARMONY WITH MORAL AND PHYSICAL.

BY JOSHUA BATES,
PRESIDENT OF MIDDLEBURY COLLEGE.

MEN are so constituted, that one period of their existence has a direct bearing on their character and condition in that which succeeds; and furnishes them with an opportunity to qualify themselves for its duties and enjoyments. Thus the training, instruction, and experience of childhood and youth, tend to prepare the young for the pursuits of manhood. Thus, too, the varied business and employments of mortal life, and the discipline to which men are subjected by Divine Providence, during the period of their continuance on earth, constitute their education for eternity, and if duly regarded by them, will train and qualify them for the high pursuits and everlasting enjoyments of heaven.

The term, Education, therefore has, with great propriety, been defined "a system of means, to develop the powers and form the character of the being to be educated" — to prepare him for the condition and employment for which he was designed, and to which his susceptibilities are adapted. According to this de-

finition, when applied to the education of man, the term denotes the employment of all those expedients, which are fitted to awaken his dormant sensibilities, and call forth his hidden powers — everything calculated to exercise and strengthen his various capacities, both physical and mental; and, at the same time, to direct, and purify, and elevate the feelings of his heart; and thus to mould and form the whole man, rendering him in all respects what he was designed to be; fitting him for the most energetic action of which he is capable, and the highest happiness of which he is susceptible. Hence it has sometimes been divided into three branches, in reference to the body, the mind, and the heart; and, according to this division, been treated of, under the three heads of Physical, Moral, and Intellectual Education.

Having formerly addressed this Association on one of these topics, I propose to speak, to day, more particularly on another — on the subject of *Intellectual Education*. Indeed, the term, Education, without a restraining epithet, is generally used in this limited sense. Children are sent to the primary school, and youth to higher seminaries, principally, (perhaps, too much so,) with a view to their intellectual improvement; and the place of their education is usually selected with exclusive reference to the facilities furnished for obtaining knowledge and securing mental discipline.

While, however, the subject, thus announced, will confine our inquiries and observations, in this discourse, principally to mental culture and the acquisition of knowledge; it will be my object to show how this branch of education may be conducted, consistently with the claims of the two other co-ordinate branches — so as to preserve health, and secure the highest moral improvement — so as best to secure “a sound mind in a sound body,” in connexion with a pure heart and a holy life.

I propose to myself, to day, another limitation. I shall not only confine my remarks principally to the intellectual branch of education — to the discipline of the mind and the acquisition of knowledge, as connected with the other branches; but I intend to speak, more

especially, of the active part of intellectual education — of the seeking, rather than the mere receiving, of knowledge — of the exercise and putting forth of the energies of the mind, in pursuit of its appropriate objects, by study and effort, rather than by the imparting of knowledge through the agency of others, to the mind in a passive and indolent state.

More definitely, then, it will be my object in this lecture, to prescribe the means and suggest the motives, by which children and youth may be and should be, induced to apply themselves diligently and vigorously to prescribed studies ; to ascertain by what methods they may be stimulated to effort, and urged forward to the highest intellectual attainments, of which they are capable, consistently with the developement of their bodily powers, and the perfection of their moral nature.

The subject, viewed under this aspect, and pursued with this object, can scarcely fail to interest every reflecting mind and benevolent heart. It will be found to be a subject of great practical importance, and exceedingly extensive in its bearings on human happiness ; and therefore, full of high responsibilities ; and pressing its claims, with peculiar urgency, on all to whom it is applicable ; on parents and guardians ; on legislators and trustees of schools ; on professional teachers, from the master and mistress of the primary school to the preceptor and professor in our higher seminaries of learning ; from those, who are appointed to lead the infant mind, in its first aspirations after knowledge, to those who are called to superintend the studies of youth and mature genius, through a full course of liberal education.

What, then, are the means, to be used, and the motives to be presented, to incite children and youth to study with the greatest diligence and energy ; and thus to secure to them the highest intellectual cultivation and attainments, consistently with the developement of their physical powers, and the formation of moral and christian character ? Before a direct answer to this inquiry is attempted, a few general preliminary remarks seem to be

called for, to guard still farther against misapprehension of the question and misapplication of the answer.

1. Let it be remembered, then, in the *first* place, as already intimated, that we include in the idea of intellectual education, the discipline of the mind, as well as the acquisition of knowledge. Indeed, the former should be made the primary object, and the latter considered as altogether subordinate and secondary, in a system of education. A philosophic spirit — a cultivated and well balanced mind — habits of attention, application and self-control, with correct rules of investigation, are of more avail to the great purposes of life, than the largest stock of knowledge, undigested, deranged, and subject to the arbitrary and capricious direction of erratic genius and undisciplined talents. All expedients, therefore, which do not call forth the latent energies of the mind, and give exercise, and activity, and strength to its powers, are of little value for the great purposes of education.

2. Let it be remembered, *secondly*, that, although we limit the topics of this lecture to intellectual education, to the exclusion of those branches of education which are purely physical or moral; yet, as likewise intimated before, we do not intend to disregard the mutual relation which subsists among them; nor forget the bearing which the one under consideration may have on the other two. Indeed, our objection to some of the measures employed to stimulate children and youth to study, arises from this very consideration, that they counteract the influence of appropriate means for promoting physical and moral education — that, while they incite to mental effort, they undermine the constitution, and endanger health, or cherish unholy desires, and corrupt or pervert moral principle. In forming a plan of education, therefore, a pre-requisite should be, to admit no provisions, nor resort to any expedients, however stimulating and productive of study and effort, if they are inconsistent with pure moral principle and elevated moral character, or pernicious in their influence on bodily health and physical energy.

3. Let it be remembered, *thirdly*, that the view

which we propose to take of intellectual education, not only embraces mental discipline ; but it has special reference to the symmetry of the mind — a due regard to the harmonious developement of all its faculties, and a proportionate attention to the various branches of knowledge which are calculated to produce this developement, and secure this symmetry. It was said, long ago, that “ the arts and sciences pertaining to human life and happiness, are all bound together by a common chain ;” and with all the discoveries and inventions of modern genius, and all the additions made to the arts and sciences, embraced by this common chain, in Cicero’s circle, the position is still true ; it is still true, that the various branches of human knowledge have a bearing on each other ; and that every new acquisition gives firmness and extension to every thing previously known. We may add, in consistency with this great principle, that the due exercise and proper cultivation of any faculty of the mind, has a direct bearing on every other ; and tends to strengthen and beautify the whole. Those plans of education, therefore, which give undue prominence to some particular branches of study and exercise, exclusively, some particular faculties of the mind, distort intellectual character ; and are essentially defective, as systems for general use. They produce intellectual monsters, “ to whom there is one eye only,” or one hand, or one foot — misshapen and decrepit — without beauty or strength — unprepared for vigorous action, and destitute of the very means of personal happiness. Men, thus educated, may, for example, possess memory in a high degree, at least a peculiar species of memory, while they have no inventive powers ; — or they may have fancy without judgment ; — or their powers of abstraction, attention, and investigation may lie dormant and inactive ; while their emotions are roused by the slightest occurrence, and the chords of their sensibility made to vibrate at every touch. Of course, their minds must possess a feverish irritability, and their literature a sickly and unnatural growth ; entirely destitute of the stamina and durability, which result from study and deep thought alone. Others,

under the influence of a different species of partial training, may be able to abstract, and classify, and demonstrate; their powers of comparison and deduction may be largely developed, especially for the investigation of subjects purely abstract, while they have no imagination, no sensibility, no refinement of thought or feeling, no polite and polished literature. Even their science is often of little use, because merely speculative and abstract; and the excursions and deductions of their reason need the aid of common sense and practical skill, to render them subservient to the purposes of life. Having, like the fabled Polyphemus, but one eye, they see everything isolated, distorted, and stripped of all its interesting relations, and beautiful ornaments, and appropriate applications. Every measure, therefore, proposed for the purpose of stimulating to study, should be tried by its tendency, in connexion with the other parts of the system, to form the whole mind, and give it a finish and a perfect symmetry.

4. Let it be remembered *fourthly*, (and this is our last preliminary observation,) that, while we attempt to test the various plans proposed, and motives suggested, to produce study and incite to industry, in the acquisition of knowledge; we intend to place great stress on the particular direction which is given to this industry, and the specific views with which the acquisition is made. The difference between a showy and a solid education must not be forgotten. Study, for a temporary purpose and that which is pursued for permanent effect, it should be remembered, are very different employments, and lead to very different results. The former creates mere fitful excitement, which soon dies away, and leaves the mind in a state of lassitude and inactivity; the latter wakes up and concentrates all the energies of the soul, and gives them untiring vigor and unabating ardor. The one produces intellectual giants; the other mere dwarfs in literature and science.

All expedients, therefore, which produce merely this temporary and fitful excitement, without bearing steadily on the mind, and producing uniform and persevering effort

— which lead to literary quackery and hypocrisy — which satisfy the student with the semblance, without the reality of knowledge — which cause the pupil to make all his efforts for the purpose of display, before his instructor and fellow-students; and exhaust all his energies in putting on the appearance of scholarship, instead of storing his mind with durable knowledge, and training it for future and permanent acquisitions; — all such expedients should be discarded, at once and forever. No measures should be employed to stimulate to study, but those which will prompt to the pursuit of real, substantial, enduring knowledge — knowledge associated in the mind upon general principles, incorporated with the mind itself, and made a constituent part of the intellectual structure; instead of that light and superficial knowledge, which floats on the very surface of the mind, or hangs (if I may be allowed the expression) on the very tip of the tongue — knowledge, sought for the recitation-room alone; and not to be laid up in the store-house of the mind, for future use.

Too many of these degrading expedients have been recently employed, both in our primary schools and higher seminaries; producing in children and youth an insatiable appetite for novelty — an unconquerable love of change. Too much of this superficial knowledge has, of late, been poured out, like water, upon the public mind; and so far occupied the time and attention of the community, as nearly to prevent all thorough research and deep investigation. Too much of this quackery in education — this literary empiricism has found its way into our country; and, perhaps, by a natural perversion of the very genius of our free institutions — producing a sickly literature, and endangering the very foundations of these institutions themselves. Let the appropriate remedy, then, be speedily applied. Let all such temporary expedients give place to those which furnish higher and better motives to effort, and produce more persevering industry and untiring application to study. This suggestion brings us back, again, to the question involving the principal subject of this lecture. What means will best

call forth and discipline the active powers of the young mind ; form, strengthen, and beautify the intellect ; and furnish it with knowledge worth the possessing ; — and what will accomplish all this, with the least encroachment on the provinces of moral and physical education ? Or, in other words, what measures should be employed, and what motives presented to the minds of children and youth, to incite them to effort, and induce them to study the best things in the best manner — to make the highest intellectual attainments, which can be made consistently with the most perfect developement of their physical energies, and the formation of the highest moral and christian character.

I. In answer to this general inquiry, I remark, that motives drawn from a *sense of duty* ; and expedients, calculated to awaken and cherish this moral sense, and excite these motives, should unquestionably occupy the *first* place in every system of education. As soon as the little child is capable of feeling the force of moral obligation, he should be taught, that it is his duty to improve the powers which God has given him ; to occupy the time allotted him for this improvement, and cultivate the talents committed to his trust. Indeed, this consideration should be urged upon him, in every stage of his pupilage. I may add, it should be cherished by us all, through the whole course of mortal life ; and become an incentive to self-education for eternity — for heaven. By resorting to such means and appealing to such motives, to stimulate the young to study, we may indirectly promote the objects of *moral* education, as well as those which are peculiarly intellectual. For the very exercise of moral principle, and the cherishing of religious motives, though it be done with a different view and for a different purpose, cannot fail to elevate and establish moral and religious character.

To the adoption of expedients of this kind, however, it may be said by way of objection, that motives of *duty* cannot be excited in the minds of children, till they feel their relation to God, and their accountability to him, whose will lays the foundation of all moral obligation.

Our answer to this objection is, that the relation may be felt as soon as its influence is needed — as soon as the capacity for intellectual improvement begins to be developed. For reason and conscience are coincident powers, and contemporaneous in their origin.

It may be objected farther, that many, even among those who are early taught to know God, still do not acknowledge him as God — do not reverence his authority nor regard his will. The fact must indeed be admitted; and it is greatly to be lamented that many, during the whole course of their pupilage, give no evidence of possessing religious principle. But, defective as moral education has hitherto been, and depraved, as the natural heart is, few only, as we hope and have reason to believe, especially among the young, have so *seared* their consciences, and *darkened* their understandings by the practice of iniquity, as to have lost all sense of right and wrong, and all apprehensions of a “judgment to come.” But, however this may be — though some, during the period of pupilage and minority even, may be “given over to a reprobate mind” — may run to such excess in iniquity as to become “past feeling” — may sin with so high a hand, as to lose all moral sensibility; and, though many more may live through this whole period of their existence, without being renewed in the spirit of their minds, and brought under the influence of supreme love to God and habitual obedience to his will; the position we have taken can nevertheless be fully maintained. Religious motives, and expedients, and considerations, calculated to suggest such motives, should hold the first place among the means of urging the young to study and effort for intellectual improvement. For, where religious principle and a sense of moral obligation exist, these motives are the most efficient of any which can be addressed to the human mind; at least, they are the most steady and uniform in their operation; and, of course, produce the greatest strength of character and the most untiring efforts for improvement. Besides, they are the only motives whose influence is *always* salutary — whose effects

are uniformly good — which, in their operation, are liable neither to excess nor to perversion. All others are more or less imperfect in their character, or uncertain in their operations and results. Some exert a directly pernicious influence on the physical energies or the moral character; while others occasionally produce these injurious effects by their perversion or excessive action. It is the direct tendency of some, while they stimulate to mental effort, to counteract all the means of moral improvement and undermine all moral principle. Others act unequally. They are peculiarly liable to abuse. They sometimes blind the moral judgment and usurp the authority of conscience. They not unfrequently incite to excessive effort, and thus break down the constitution, and completely defeat the provisions of nature and the contrivances of art, to preserve health and develop the physical energies. But the influence of moral and religious principle, on mental effort and intellectual improvement, is good; and only good continually. It prompts to action, where prompting is needed; and it restrains, where restraint is necessary. It produces efforts, corresponding with strength, and in accordance with a conscientious regard to the preservation of life and health, and that vigor of constitution which is necessary for the discharge of the various duties of life. It likewise so controls and directs these efforts as never to interfere with the rights of others — with the claims of justice and benevolence, piety and virtue — as to cherish all the innocent sympathies of human nature — the best affections of the heart — the holiest desires of the soul. Thus, it sanctifies all the intellectual acquisitions which it makes. Thus, while it elevates and enlarges the mind, it purifies the heart — while it makes a man great, it makes him good also. It prepares him alike for usefulness in this life and blessedness forever.

So salutary is this principle in all its operations; and so safe are the expedients which appeal to it, that it might seem unnecessary, in forming and executing the most perfect plan of education, to suggest any other mo-

tives but those of duty ; or employ any other means but those which are adapted to rouse this pure principle, and furnish these high and holy motives. Truly ; any other resort would be altogether unnecessary, if this principle of holy obedience to the authority of Heaven existed in all minds, and was always perfect where it has existence. But, since some are entirely destitute of it — since it is exceedingly feeble in others — since it is far, very far from being perfect in all ; at least, in all who are yet in a course of intellectual training, other motives must often be suggested, and other expedients resorted to, in order to rouse the energies of the mind, fix the attention, and secure perseverance and industry in study.

II. I remark, therefore, *secondly*, in answer to the great inquiry before us, that for the purpose of inciting to study, appeal should be made to *curiosity*, or that *innate love of knowledge*, which is found in every human breast. I give this principle the second place in point of order and importance, not merely because it is universal and powerful ; but, chiefly, because appeals to it are generally safe. It is not very liable to perversion ; and even when it is perverted, it does not, like many other perverted principles necessarily and directly produce *moral* evil. Its perversions merely diminish its own beneficial effects. It does, indeed, sometimes divide the attention ; and thus prevent the highest intellectual culture which might otherwise be secured. And it occasionally excites to over action and excessive study ; and thus diminishes the physical energies. But in its grossest abuses, it still has no direct bearing, or pernicious influence, on moral character or religious principle.

Its being a universal principle of human nature, however, renders regard to it, in a general plan of education, peculiarly proper and important. Those who possess no religious principle, and pay no regard to the claims of duty, are sometimes successfully roused and incited to study and intellectual effort, by judicious appeals to this innate love of knowledge. And it not unfrequently comes to the aid of moral motives and religious principle ; and

thus adds greatness to goodness ; pushing the virtuous student forward, or rather alluring him to higher attainments in useful knowledge. Whatever expedients, therefore, throw a charm around the objects of study and investigation, awaken curiosity, and interest the feelings of the student, may be considered as wise contrivances and efficient means for promoting the cause of intellectual education.

Here, indeed, a little chastened enthusiasm may be safely cherished : — such, for example, as that which characterizes many of the ardent scholars of Germany, and holds them to their books more than half the hours of the day and the night — such as that, which led an ancient philosopher, upon the discovery of a long-sought truth, to exclaim with rapture — *Eureka! Eureka!* — such as that, which animates and pushes forward every successful student of sanguine temperament and inventive genius.

The only danger on this subject is, that in attempting to render study attractive, we should render it too easy ; and thus defeat the primary object of education, and lose all the benefit of mental discipline. The business of the student must not be made mere children's play. Difficulties must be left for the inquisitive mind, or it will lose all its elasticity and energy. Curiosity must not be too readily and too easily gratified, least it cease to be wakeful. The facilities for acquiring knowledge may be so multiplied, and brought so completely within the reach of an indolent mind, that it may never feel the necessity of putting forth its active powers. It may remain passive, as the polished mirror, which reflects the images thrown upon its surface, without being itself moved by them ; and the knowledge which is thus poured upon it, though abundant as the waters of the mountain torrent, will, like them, soon pass away and leave it an empty channel, or a barren heath.

In introducing variety of study, and furnishing facilities, to aid in the acquisition of knowledge, therefore, caution and judgment seem to be peculiarly requisite. But the

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only general rule which occurs to my mind is, that there should be as much variety introduced in the matter of study, as is consistent with unity of plan and symmetry of intellectual developement ; and as much interest excited by the manner of giving instruction, and as many facilities furnished to the student, as is consistent with leaving him the necessity of effort and of energy of application. For example, instruction by lectures and study with text-books, should be so judiciously intermingled, and so duly proportioned, as, on the one hand, to awaken curiosity and arrest attention ; and, on the other, to withhold gratification, till all the energies of the mind are concentrated, and every intellectual muscle is put in requisition.

III. Instinctive *love of happiness*, I remark again, may be made the foundation of a *third* class of expedients, and give rise to a *third* class of motives, to produce steady and persevering application to study. The position, that "knowledge is power," has long since passed into a maxim ; but it is no less true, that *knowledge is happiness*, or the immediate cause of happiness. Other circumstances being equal, acquisition of knowledge and intellectual culture, by increasing the sources and susceptibilities of enjoyment, must necessarily, unless abused and perverted, increase the sum of happiness on earth, as well as lead to higher felicity in heaven. Arguments drawn from this source, therefore, may be addressed to the youthful mind, with great effect. Motives of self-love are, indeed, inferior to those of benevolence, and those which spring from a direct regard to the will and glory of God ; but they are not inconsistent, nor in the least degree at variance, with them. For self-love, be it remembered, is not selfishness, where it does not lead us to disregard the claims, nor neglect the duties, of justice and charity. The pursuit of our own happiness need not interfere with the happiness of others ; and where it does not, it is a legitimate principle of action. Self-love, as an instinct, is as innocent as that native sympathy upon which true benevolence is grafted. It is the origin of sin and the

fruitful cause of misery, only when it degenerates into selfishness, and becomes exclusive in its operations.

Expedients and considerations, therefore, which prompt the pupil to study, and urge him to diligence and perseverance, with a view to future eminence as a scholar, and future dignity and happiness as a man — as a moral and intellectual being, capable of endless improvement, and ever-growing felicity, may surely be employed, without interfering with the claims of benevolence or the will of a benevolent Creator. And such means may be made available, if not with children, at least, with every ingenuous youth — if not as strong stimulants; yet as steady, uniform, and constantly increasing incitements to persevering effort.

IV. *Fourthly*, I remark, that propensity to *imitation* is another original principle of human nature, which may be enlisted in the cause of learning. Models of excellence in scholarship, and examples of industry and success in study, may be brought before the minds of youth, and even of children, as objects of imitation; and, by judicious exhortation and encouragement, they may be induced to follow those who have ascended the hill of science before them; and aspire after their high attainments and imperishable renown. The direct influence of personal intercourse, however, furnishes opportunity for the most powerful appeals to this instinctive principle.

“Example,” it has been said, “is a living law.” It acts steadily. It operates silently. It is like the light of the sun, which is reflected, more or less, from every object on which it falls, and imparts a portion of its own brilliancy to every object from which it is thus reflected. Its influence is gentle; and therefore insinuating, captivating; — gradual and unperceived, and therefore irresistible. True, it is sometimes pernicious; because evil, as well as good, may constitute the object of imitation. But this pernicious influence is rarely felt in intellectual pursuits. Though a corrupt heart may lead to the imitation of vice, there is nothing even in depraved nature, to superinduce a love of ignorance and stupidity; and dis-

pose even the thoughtless youth to imitate "the block-head," or to wish to be like "the graduated dunce."—Such cases *may*, indeed, exist. I think, I have *sometimes* seen them. But they are rare and unnatural; like those extraordinary perversions of instinct, where natural affection is eradicated, and men are brought to hate their nearest relatives, and even "their own flesh." Like these, they are instances of recklessness and desperation — of insanity and self-immolation. But generally, almost universally, indeed, example in literary pursuits exerts a favorable and sometimes a most powerful influence. So obvious, I may add, is this fact, and so universally admitted, that I need not attempt to prove and illustrate it, either by referring it to the new and doubtful theory of animal magnetism, or introducing for its support the mysterious but well established doctrine of mental sympathy and spiritual intercommunication. The fact we know; and, for our present purpose, it is all we need. Mind acts on mind, as nothing else can act; and produces beneficial effects, which nothing can produce on the solitary student — on the cloistered pupil — on the isolated mind. Hence the great advantage of public over private education. Hence the indispensable necessity of public schools and seminaries of learning; notwithstanding all their imperfections, and even danger, to the unsettled principles and unstable characters of the young. And hence the importance, not only of bringing before the minds of youth, through the medium of history and biography, the great models of ancient scholarship and learning; but of placing these youth themselves in contact with the master-spirits of the age; and leading them to associate, as far as practicable, with the best scholars, the most ardent students and the most learned and accomplished men of their own and other countries.

V. Our *fifth* remark is, that *love of praise* — a *desire of approbation* — a *wish to please*, is another constituent principle of our nature, to which appeal may, and should, be frequently made, to secure the high objects of education. Combined with what are called the natural

affections, this instinct sometimes become a powerful principle, both to propel to that which is good, and restrain from that which is evil. It operates with peculiar force in the early part of life; and a child or a young man can sometimes be roused to studious efforts, by appeals made to it; when everything else has failed to reach his heart. The kind yet commanding tones of a father's voice, or the flowing tears and imploring expressions of a mother's countenance, have often melted the hard heart and roused the stupid mind; and reclaimed from his idle wanderings the apparently lost son. Even the image of an absent (perhaps deceased) and much loved parent, brought before the youthful imagination, with all the interesting associations connected with it, can hardly fail to touch any heart however hard; and move any mind however stupid and indolent. Often have I seen the blessed effects of a resort to this expedient, after other means had been used in vain. Often have I found it operating like a charm, on the apparently seared conscience and stupid mind; — melting the obdurate heart and calling back the erring youth to his books; to the exercise of reason and self-respect; and finally to habits of industry, to virtue, to happiness, to God!

It is true, the love of approbation is a principle of human nature, peculiarly liable to abuse and perversion; and, when perverted, peculiarly disastrous in its consequences. When, by vicious associations, it comes to look for gratification to the vain and wicked, it sinks into false honor and leads directly to crime. When too, it is unduly cherished and pampered by flattery, it may become an unnatural passion — an insatiable appetite. It may lead us, if unrestrained, to prefer the praise of man to that honor which cometh from God alone. Like self-love, degenerated to selfishness, or sympathy sunk into weakness and cruel indulgence, it may draw us away from the path of duty; and produce effects at variance with its original design, and fatal to character and happiness. But ordinarily, and within proper limits, it is a principle highly salutary in its operations — perfectly coincident with the

principles of virtue, and generally subservient to its cause. Hence it is directly recognised, and fully sanctioned in the Scriptures: — “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report*; if there be any virtue; if there be any *praise*, think of these things.” It is therefore a principle, to which appeal may be made, in the course of education; and, if judiciously made, it cannot fail to encourage the unspoiled child and the ingenuous youth, to increasing diligence in study and persevering efforts for improvement.

To justify this appeal to the love of approbation — this desire of praise, I might add, that it is not altogether an exclusive principle. It looks, or it *may* look, beyond self-gratification. It readily melts into benevolence; and easily harmonizes with it in kindly action. As an instinctive principle, indeed, it partakes more of the nature of sympathy than of self-love. Well instructed, and properly guided and restrained, it may become a mere desire of possessing the means of doing good, and promoting happiness, or, as an apostle expresses it, “of pleasing others for their good to edification.” It may even become a refined sentiment, purely disinterested, seeking to gratify friends and benefit descendants — the present and succeeding generations, for the sake of promoting the cause of truth and righteousness, not only while they live, but in all future time. We are, therefore, authorized to cherish and appeal to this principle, as a love even of posthumous fame — a desire of continued reputation — a wish to obtain a name which shall live when we are dead; and give permanent efficacy to our example and labors on earth; causing them to exert a salutary influence on the condition of the world long after we shall have left it; and, like a tree planted by the trembling hand of age, continue to bear fruit long after the hand that planted it shall have mouldered in the dust.

VI. I remark once more, *sixthly*, with reference to the question before us, that appeals are sometimes made

to the *hopes* and *fears* of pupils, to induce them to apply their minds to study. Their lessons are imposed upon them as a task ; and the performance of this task is enforced by direct *rewards* and *punishments*. The question, however, has recently been much agitated, whether mental effort and intellectual improvement are promoted by these means ; and whether such appeals ought ever to be made for the purpose of urging indolent youth to study ? There can be no doubt, that for the purposes of government and the preservation of order in families, in schools, and in the higher seminaries of learning, such appeals must sometimes be made ; and in cases of peculiar obstinacy and perverseness, whether natural or superinduced by previous mismanagement, rewards and punishments must be employed. Indeed, where this perverseness exists, there can be no such thing as government or order, without a resort to this class of sanctions. Depraved as human nature is, and prevalent as vice and iniquity are in the world, laws would be vain and authority impotent, without this resort ; nor could the forms of society be maintained, or the blessings of society be enjoyed, a single day. The divine government, as illustrated in the course of Providence, and expressly announced in the inspired word, furnishes conclusive evidence on this subject, and presents a perfect model for our imitation.

Still the question returns upon us, whether for the purposes of stimulating to study children and youth, who are yet under parental authority, and under tutors and governors to whom a portion of this authority is delegated — whether, for this purpose merely rewards and punishments can be employed, with beneficial effect ? In answer to the question in this form, the observation already made, in substance, may be repeated ; that where there is no peculiar defect in temperament and original organization ; and where there has been no great mistake in previous management, a resort to this expedient seems to me, to be altogether unnecessary — never beneficial, and often exceedingly pernicious. Some one or more of the motives already mentioned in this lecture, may be made to reach,

and to reach effectually, every unperverted and ingenuous mind of child or youth. In extraordinary cases, in consequence of some peculiar disposition or previous mismanagement, rewards and punishments — appeals to hope and fear, may have become necessary. But even in these cases they are needed principally for purposes of government — for moral effect. For purposes of intellectual improvement, their influence is still questionable; it is still doubtful, whether they ever produce more vigorous application to study and higher attainments in knowledge.

The principal objection to resorting to this class of expedients to produce study is, that they operate partially and temporarily, at best; and, often very injuriously — that they cherish in the student, at once, a disposition to indolence and a habit of deception — that they induce him to assume the appearance of study, without the reality; and thus render him superficial in all his subsequent inquiries and acquisitions. Dr. Johnson, indeed, has thrown the weight of his authority on the other side of the question; and sustained it by the testimony of his own experience; — has said of himself, that he never should have acquired a knowledge of the Latin language, if he had not been urged to the task by the rod. And a distinguished scholar of our own country, and still living, told me, that he was literally whipped through his Latin grammar; or rather (to use his own words,) was forced through and compelled to recite it, “thirty-nine times; and never, without repeated cuffs and blows, for bad recitation.” Now, as both these men ultimately became distinguished scholars, the legitimate inference would seem to be at variance with our theory. But is it certain, even in these cases, that other causes did not produce the apparently good effects, ascribed to the rod? The associations in such cases must always be bad; and the wonder is, that these boys were not both ruined. Thousands, under similar treatment, have unquestionably formed early and unconquerable prejudices against particular studies, and been thus induced to neglect them entirely; or to pursue them reluctantly, superficially, and with very little improvement.

Of the two, hope should rather be excited than fear; and for all the purposes to which they are adapted, rewards are generally much to be preferred to punishments. But even rewards, designed to induce a child or youth to study, are more or less subject to the preceding objections; and their ultimate effect on the mind is very questionable. They furnish means of self-indulgence; and thus prevent the forming of habits of self-control. They keep the mind in leading-strings; and thus drag it forward with feeble and tottering steps; instead of leaving it to walk alone, and advance with an independent air, and a firm and manly tread.

My own experience and observation are altogether against making use of any of this class of expedients. To make scholars, I would excite neither the fear of punishment nor the hope of reward. I would employ neither the sugar-plumb nor the rod — above all, I would never appeal to motives of servile fear. While I believe that rewards and punishments, to a certain extent and in certain cases, are necessary for the purposes of government and good order in society, from the family circle to the largest empire — while I believe, with Solomon, that “he who spareth the rod hateth his son;” and, with the apostle Paul, that “the magistrate should not bear the sword in vain; but should be a terror to evil doers, as well as a praise to them that do well;” I am persuaded, at the same time, that an appeal to motives of hope and fear, by direct rewards and punishments, for the promotion of study, is unnecessary, useless, and generally pernicious. If none of the preceding considerations can induce a child or youth, to apply himself to study and make all the intellectual improvement of which he is capable, he had better be taken from seminaries of learning, where his presence must be troublesome, and his example mischievous; and put into the workshop, or field, or some other school of mere physical education. If he has not ingenuousness of mind, sufficient to be moved by any or all of the motives, which these various considerations suggest, he cannot be made a scholar; and he had better

be put to such employment, and under such regulations and restraints, as will prevent his destroying himself, or becoming a nuisance in society.

VII. We come now to the *last* topic which I shall introduce, connected with the general subject of this lecture — the influence of *emulation*; and the question, whether, in forming a plan of education, and conducting the education of children and youth, it is proper to adopt expedients and resort to measures which appeal to this principle of action ?

This, my friends, is a question of momentous interest ; and it demands the serious consideration of parents and instructors — indeed, of all who are called to exercise a supervision over schools, or who have any agency in forming the character of the rising generation. Perhaps no motives to induce to study, have been so extensively, so generally I was about to add, so universally, set before the minds of children and youth, for this purpose, as those which are drawn from this source — “ this low ambition.” It is time, therefore, that the subject should be thoroughly examined ; and, if it should appear, that the effect of this practice is, on the whole, bad ; or that the evil, which it produces, overbalances the good, then all measures and expedients having this bearing should be abandoned, immediately, entirely, and forever.

To obtain a definite view of the question, and be able to feel the force of the arguments which have a bearing on its decision, it is necessary to define the term, *emulation*, and distinguish the principle denoted by it, from love of praise — the desire of fame, or simple ambition ; with which it is often confounded. Emulation is simply a desire to excel some particular person or persons, with whom we compare ourselves ; and, of course, with whom there is a direct competition — a strife for the mastery — a contest for pre-eminence. Hence, if one obtains the object of desire by the action of this principle, his rival must lose it in consequence of his success. While, therefore, it tends to excite and cherish feelings of exclusive selfishness, and form a warlike character ; it directly counteracts the

mild, peaceable, and benevolent spirit of the gospel. It may accord with a false, political religion, and minister to party-strife and deadly animosity ; but it is directly opposed to the great design and all the purifying tendencies of christianity. It was, indeed, the leading principle of ancient paganism ; and a view of its legitimate operations seems to have led Hobbes to pronounce " the natural state of man to be a state of war." In the Isthmian games, for example, those schools for the formation of Grecian character, appeals were made almost exclusively to emulation, as if it were the only active principle of human nature. Thus, to stimulate in the race, the considerations which were to determine the question of approbation and applause, were not who should run a given distance in a given time, but who should outstrip all rivals, and first reach the goal. Of course, whatever retarded the progress of one competitor, secured the object of his rival, as effectually as that which gave to the latter rapidity of movement. This simple example completely illustrates the subject ; and shows fully the moral nature and tendency of emulation. But love of praise — a desire of fame — simple ambition ; though as we have seen liable to abuse, and often connected with emulation itself, does not necessarily interfere with the claims of others, nor counteract the great principles of justice and charity. Emulation and ambition, as already intimated, are often confounded with each other ; and perhaps the former always includes the latter. But the converse of this proposition is not true. Ambition does not necessarily imply emulation. It denotes a desire of attainment — of elevation ; but it does not necessarily involve comparison with a rival. Of course, it does not necessarily produce strife for the mastery ; nor does its success depend at all on the failure of others. In this race (if I may borrow a metaphor from the apostle to the Gentiles) all who run well, obtain the prize ; success depends on positive merit and not on comparison. But in the race of emulation, the success of one is always and necessarily connected with the failure of another, or as Shakspeare expresses it :

"Honor travels in a streight so narrow,
Where one but goes abreast ;— keep then the path ;
For Emulation hath a thousand sons,
That one by one pursue. If you give way,
Or hedge aside, from the direct forth right,
Like to an entered tide, they all rush by,
And leave you hindmost ;
Or like a gallant horse, fallen in first rank,
Lie there for pavement to the abject rear,
O'errun and trampled on."

It would seem, then, that there may be such a thing as laudable ambition — an ambition to do good — an ambition to possess high qualifications for high purposes, and accomplish the best objects in the best manner. It is, indeed, a desire of personal excellence and lofty attainments ; but it inflicts no injury on others. It may even act in harmony with the most disinterested benevolence. But can the same thing be said of emulation ? Can the epithets, *laudable* and *benevolent*, be applied to a desire which cannot be gratified, but by contest with a rival and triumph over him — a desire, which may be as much gratified by the stumbling and falling of a competitor in the race, as by our own advancement on the course.

The question before us, then, is simply this ; should appeals be made to the principle of emulation, to induce children and youth to study ; and should expedients, in forming a system of education, be adopted, which are calculated to furnish motives, and excite a spirit of emulation ? For example, should one child be placed above another, in his class, because he has succeeded in spelling a word, which his fellow had failed to spell ? I put this simple case, and make the illustration in this simple form ; because this very expedient has been extensively employed in our primary schools ; and because, in principle, it covers the whole ground of the controversy.

On the affirmative of this question, it has been said, that in consequence of such appeals many children and youth have applied themselves to study with great diligence and energy — that some, who might not have been reached and moved by any other considerations, have,

under the influence of motives, resulting from these appeals, become distinguished scholars and eminent men ; — that some who had been stimulated, and urged forward by appeals to this principle, through the whole course of their education, and to appearance governed principally, or entirely by it, have nevertheless made high attainments in science, and literature, and, finally becoming christians, have devoted all their talents and acquisitions to the cause of truth and virtue — to the service of their country and their God.

On the other hand, it has been contended, that notwithstanding these apparent benefits, the cause of truth and human happiness has, on the whole, suffered by these appeals to emulation ; that more children and youth have been injured than benefited by them ; that many, being outstripped by their competitors in the race of emulation, have been mortified and discouraged, become envious and misanthropic, and finally sunk into a state of indolence and despair ; that others, under the fitful excitement of rivalry, have studied principally for purposes of display ; and thus formed habits of superficial investigation, and made none but superficial attainments ; that others, still, have been overcome by variety and ruined by success ; — that finally, the moral effects of emulation are always bad, cherishing a spirit of pride on the one hand, and of envy on the other ; — wherever it exists, sinking the standard of moral excellence, and often proving fatal to benevolent feeling and christian character. In the language of Cowper I add : — It is

“ A principle whose proud pretensions pass
Unquestioned, though the jewel be but glass ;
That with a world, not over nice,
Ranks as a virtue, and is yet a vice ;
Or rather a gross compound, justly tried,
Of envy, hatred, jealousy and pride —
Contributes most, perhaps, to enhance their fame ;
And *Emulation* is its specious name : —

The spirit of that competition burns
With all varieties of ill by turns ;
Each vainly magnifies his own success,
Resents his fellow's, wishes it were less ;

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Exults in his miscarriage, if he fail ;
 Deems his reward too great if he prevail ;
 And labors to surpass him, day and night,
 Less for improvement, than to tickle spite,

Weigh for a moment classical desert,
 Against a heart depraved, a temper hurt ;
 And you are staunch, indeed, in learning's cause,
 If you can crown a discipline, that draws
 Such mischiefs after it, with much applause."

For myself, I must say, after much experience in the business of teaching, and a careful observation of the effects of appeals to this principle, I have been led to doubt whether they ever produce beneficial effects, which might not be produced by other and better means. I make this declaration of my opinion, however, with diffidence ; because the universal practice and almost universal sentiments of mankind are against me. Still I make it with no inconsiderable degree of confidence, because it is sustained by long experience and careful observation ; because too, it seems to me to harmonize with the declarations of scripture and the spirit of christianity ; and especially, because I am persuaded, that the prevalence of this spirit of the gospel will ultimately correct the present predominant sentiments on the subject of emulation ; or rather I should say, that the change of the prevailing opinion must be coincident with the change of the general practice ; and that the spirit of emulation must subside as the spirit of the gospel prevails and its influence is felt. Yes, my hearers ; when war shall cease — when pride shall be subdued — when vanity shall be blown away — when love, heavenly love, christian charity shall have diffused its benign influence through the earth ; emulation, with its attendants, envy and strife, shall be found no more. Even now, it seems to me, appeals to emulation for the purposes of education are altogether unnecessary ; and should be entirely discarded. Might not some of the legitimate motives, brought to view in this lecture, be made to reach every mind worth cultivating — every child and youth, not already spoiled ? And I ask, again,

if the *moral* effects of emulation are always bad and often ruinous, can any supposed benefit, which may occasionally result from it, compensate for the moral injury — the frequent blightings of hope and ruin of character — the everlasting destruction, it may be, of the immortal soul ?

Let parents, instructors, and all who have any agency in the education of children and youth, examine this subject with the fidelity and solicitude which its practical importance demands ; and let them act in accordance with the decisions of a sound judgment and the dictates of heavenly wisdom. Let none resort to temporary expedients and worldly policy — to a short-sighted and mere selfish expediency. If emulation, as defined in this discourse, is ranked by an inspired apostle with “ the works of the flesh,” in opposition to “ the works of the spirit,” the spirit of holiness — the spirit of life, and love, and its felicity ; let us not cherish it in ourselves, nor appeal to in others. Let us not do evil with the hope, that under the overruling providence of God, good may come. Let us act under the influence of none but *holy* — at least, none but *innocent* motives ; and let us use no means, nor adopt any expedients, to awaken and cherish in others, and especially in the young, motives which we are compelled, by reason, and conscience, and the word of God, to condemn in ourselves !

In conclusion, I remark, that the subject of this lecture, as here defined, guarded, and viewed in its connexions, and in its bearings on individual happiness and the general good of society — **EDUCATION** — *Intellectual Education*, united with, and modified by, moral education — the education of the head and the heart — the discipline of the mind, and the conscience, and the affections, is a subject of paramount importance ; and one which demands the highest attention of parents and teachers, of legislators and philosophers — of patriots and christians. On education, properly conducted, individual character and happiness essentially depend ; and on its proper regulation and extended influence depends, in no small degree, the continued existence of our civil and social institutions — the

peace, prosperity, and liberty of our country. For knowledge and virtue united, and extensively diffused, constitute the great conservative principle of republican governments and free institutions — of social order, civil liberty, and personal security. If either of these constituents is wanting, the principle of preservation itself is lost; and liberty and order cannot exist. Knowledge without moral principle, degenerates into cunning and intrigue, “puffeth up” with pride, and leads to despotism; and on the other hand, religion without knowledge, often begets a false zeal, and runs into fanaticism — not unfrequently becomes the victim of delusion, and terminates in anarchy and misrule. The highest interest and most permanent welfare of our country, therefore, as well as the personal happiness of the children and youth, who are now growing up and coming forward to take the places which their fathers have occupied, is intimately connected with the manner, in which this subject is viewed and treated.

To you, gentlemen, associated in this “Institute,” I commend this subject and these sentiments, with assured hope that they will be regarded with candor, examined with care, and applied with faithfulness — that you will continue to use your combined influence, and exert your highest efforts, to promote the cause of good education and sound learning. And I wish I could make my voice to be heard, and these sentiments to be felt, by every christian and every patriot, throughout the length and breadth of this land. I would warn every one against the danger of neglecting the duties which this subject imposes on him. I would exhort every man and every woman — every father and every mother — every guardian and every teacher — every one, who has any influence over the children and youth of our country, to see that they are duly educated — furnished with useful knowledge, and trained to active virtue — educated for the service of their country and their God; — so educated, as, with the blessing of Heaven, to be qualified for the discharge of the high duties, and the enjoyment of the lofty privileges of freemen and christians!

LECTURE II.

ON

THE RESULTS TO BE AIMED AT

IN

SCHOOL INSTRUCTION AND DISCIPLINE.

BY T. CUSHING, JR.

AN ancient Philosopher having been asked what things the young should especially learn, replied, "*those things which, having become men, they will most use.*"

The proper construction to be put upon this saying, is worthy the attention of all who are interested in the education of the young. The whole bearing of school exercises and habits upon the character and future life of the scholar, is usually very inadequately estimated, or, if considered at all, only in some light of practical utility, and the immediate advantage to be derived from certain kinds of knowledge, most current in places of business and profit. It is rather insisted on, that the pupil should be fitted for this or that station, this or that position in society, than for the position and functions of a man. The office of teaching, regarded from this low point of view, loses much of the interest that it possesses, when considered as an appointed means for the great work of training men;

training them to do their part manfully in this world, and to prepare themselves for another. Well may the teacher be content that his work is no light one, full of troubles and perplexities ; for the result is no light one. He takes, or should take an important part in the formation of those habits and dispositions, which, more than anything else, their possessors may be said to use. In this sense, the remark of the philosopher above quoted, is eminently true and valuable. Let us, then, spend a few minutes in considering, what school may impart, in acquisition, habit and character, that will be really *of use* to its possessors in all life.

Of course it is not intended to be here denied, that the scholar ought to gain much that is to be of direct and great importance to him in the discharge of any of the branches of daily industry. Without this amount of knowledge he will not be able to fill any post of duty with credit to himself, or advantage to others. But I claim more as the result of an education worthy of the name. I claim such a developement of the faculties, as shall be of advantage to their possessor in any position, under any circumstances, in fine, as a man, to whom any professional character is only extrinsic and subordinate. All the things taught, and the modes of teaching them, should have this end in view ; and I think it can be shown, that in this, as in other things, the less good will be most certainly attained by aiming at the greater. This seems to me to be the rationale of all true instruction.

A brief examination of the results to be aimed at in some of the branches which come within the circle of school instruction, may illustrate this position.

First, in the elementary branches. To expatiate on the advantages and necessity of some knowledge of these, at the present day, would be entirely superfluous. They are the stepping-stones to the commonest stations in society. But in the acquisition of them much more may be done for the mind than is usually thought. There is a vast difference, for instance, between the little modicum of learning that will enable one to decipher a sign-board, or spell out an advertisement, and that mastery of the accom-

plishment, by which he may take to his own breast the ideas and sentiments of the great and good, and express them for the gratification of others. Yet these extremes may be the results of different modes of teaching this simple and primary branch. Nor is this all ; — with the former degree of skill in reading, would be communicated a general carelessness, inaccuracy, and unformed graceless expression ; or, perhaps, it would be more correct to say that the opposite qualities of precision, ease, fluency and grace would fail to be communicated.

I do not know that I can better convey my ideas in regard to primary instruction, than by dwelling somewhat at length, though at the risk of being tedious, on this particular branch of it. How, then, may reading be taught so as to give the greatest possible skill in the exercise, and developement of the faculties employed? The teacher's standard must be perfection ; that is, entire accuracy must be insisted on, so far as the pupils' organs are capable of it, in enunciation, pronunciation, emphasis, and inflection. This, it may be said, is a difficult and impracticable thing ; difficult, very likely, but not impracticable, if it be considered that the object in view is not to read a given number of pages in a given time, but to master some sentences, or perhaps, but one, and to gain some ideas from them. In the first place, instead of a hurried, indistinct enunciation, where the labor-saving principle is applied in clipping almost every word of its fair dimensions, and running them all into a confused mass, so as to form that most vulgar of all dialects of the English tongue, the London cockney, let that degree of deliberation and precision be insisted on, that shall give every word whole and clearly cut, as the coin from the mint, and impart to our noble English, all the nervousness and strength that distinguish it. Nor will this be done by saying at the beginning of the exercise, — *read slow* — and *speak plain* ; but these injunctions must be continually repeated and enforced, if necessary, even on every word uttered. A proper preliminary drilling of the organs of speech on the difficult sounds, will, however, prevent such

a painful degree of correction on the part of the teacher ; and justice may, at length, be secured for the sounds of the language, by but moderate attention. This important point being gained, the accurate pronunciation of every word, according to the most approved standards, must be insisted on, and every scholar's mind must be kept fully awake to the duty of correction. These means thoroughly followed up for any considerable length of time, will probably ensure the distinct and precise utterance and accurate pronunciation of that which is so important to each scholar, his own mother tongue : an acquisition not possessed by all of those, whose education has been spread over the greatest amount of time, and who are set up as guides to their fellows, but which, perhaps, as much as anything else, draws a line, between a cultivated and an uncultivated mind, though it need be denied to none, who can have thorough and accurate primary instruction in this branch. But this is but a part of what the teaching of reading should effect for the scholar. The proper emphasis and inflection of each word and sentence are to be attended to, and these are only to be acquired, in any other way, than by a parrot-like imitation of individual sounds, by the mind's grasping the meaning of the words and the sentences they compose. Here, then, is an opportunity for the pains-taking teacher, looking at the scholar's ultimate benefit to impart to his mind those definitions of words and explanation of sentiment, the knowledge of which makes the reading lesson anything more than an unmeaning running through with a senseless jargon. By an attention to this, the minds of those whose opportunities for culture and reading are but very limited, may become possessed of a respectable vocabulary for the expression of their ideas, and be enabled to profit by the expressed thoughts of others. Now is not something aimed at, in such teaching as this, above the mere power to read as a matter of convenience and daily necessity? Cannot something be communicated, that will make the recipient more of a man, more capable of giving and receiving pleasure ; of bringing his mind into contact with

other minds, and the recorded wisdom of all time ; of feeling beauty and realizing sentiments that would otherwise be to him as if they were not ? Are not such powers about to be *of use* to him in the highest sense ? And yet, I do not think that I have described what is more than can be done by the true and thorough teaching of this usually slighted and undervalued branch.

I have taken reading as an illustration of what may be done for the scholar, in the teaching of a primary branch. In the other elementary branches, if the teacher take the same standard, viz. : Perfection, and endeavor to make the pupil approximate it by constant endeavor, never accepting for the time being, anything less than the best efforts of which he is capable, and by constant practice making it a thing of habit and second nature to him to do things in the best way, an important influence will be exerted on his mind and character. He will learn the lesson, that whatever is worth doing, is worth doing well, and escape that dreamy, vague and listless mode of living and acting, that unfit so many for the simplest duties of life. He will learn the great importance of doing things by wholes and not by halves, a habit which will be of advantage in all affairs, from the delivery of a message up to the management of a state. No branch is so simple, but that habits of attention and exactness may be cultivated by the study of it ; qualities which almost ensure success to their possessor, in his appropriate sphere.

As we rise in the scale of school instruction, we shall be more convinced of the necessity of looking beyond the immediate advantage to be derived from particular branches. Here is where those whose views of education are narrow and bigoted, are apt to make very great mistakes. Show them that any acquisition is almost sure to command for its possessor a certain amount of dollars and cents, and they will grant its utility ; or if, as a means of display, it can be made to minister to their vanity, and its advantage may perhaps be admitted, but they are disbelievers in any course of discipline that proposes higher aims than these. Where there is this disposition in

those who should be wiser, what wonder that the children should come reluctantly to studies intended to give their minds full verge and scope in the universe, and doggedly apply the *Cui Bono* to all of which their limited faculties do not enable them to see the advantage. What wonder, then, if teachers, thus brought between two fires, should be obliged to succumb, and give such instruction as the popular whim may insist upon; and that education, instead of a generous culture and developement of the faculties, should sink, as some one has humorously defined it into "a Conjugating of French Verbs."

I now propose a brief consideration of the mode in which some subjects may be treated, in order to their full effect on the pupil's mind.

Suppose that languages are to be studied, one of the most customary branches of an extended school-course. How few of those who study languages at school, attain to that degree of proficiency that enables them to enjoy the literature contained in them, or to speak or write them with any ease! And what is the reason? Partly because of the inadequate idea that they and their friends have, of the amount of time and labor necessary to master any language, and partly from the little vanity that is flattered by the child's just skimming the surface of several, when all the labor bestowed would be insufficient to master one. If the labor bestowed in studying is to be of any use, it is in two ways; first, through the knowledge actually acquired; and, secondly, through the mental discipline secured by the process. Now the latter is essentially the same whatever may be the language studied. The memory is put in requisition to retain forms of declension and conjugation, and rules of Syntax and Prosody, and to accumulate, by a slow and toilsome process, an entirely new stock of verbal signs for the ideas which are now represented by the vernacular tongue; analysis and judgment must be constantly exerted in the unfolding of the sense, and piercing the mysteries of new and strange idioms and forms of thought and expression; while promptitude and dexterity are needed in attempting to express

thoughts in a foreign garb. Until, then, a language is mastered, so that its terms are all laid up in the treasure-house of memory, and its peculiarities are no longer strange to the mind, it affords the same opportunity for the discipline and improvement of the powers, as the same amount of study divided among several; while there is a chance that some one may be thoroughly learned, instead of several being merely tasted. If this is effected, there is a fair chance that something will be done in after years in extending a knowledge of the literature of the language learned, when it can be done with reasonable facility; for to expect from persons engaged in the cares and labors of life, to read much, where every second word requires the use of the dictionary, and every second sentence presents some grammatical stumbling block, involving the meaning in darkness, is expecting altogether too much.

If this is correct, the student in languages is best taught, by being permitted to attend to so many only, as he can thoroughly master the elements of; and by being required so to master these, that he shall be able to take sure steps in his after progress; in short, by being so far helped, as to be able to help himself, and walk freely when the leading strings of instruction are removed. What then, in this view of the subject, is required of the teacher who undertakes to give instruction in [a language. Having drilled his pupil thoroughly in the necessary amount of preliminary grammatical principles, he must always insist upon the application of those principles in [the subsequent exercises, and never accept any of that vague half knowledge, gained chiefly by the art of guessing, as the satisfactory preparation of a lesson. This, and insisting constantly upon the correct pronunciation of every word, will be no easy task; but it will usually be rewarded, sooner or later, by the pupils being enabled to perceive the exact force of every word in the foreign, and to translate it exactly, though not elegantly into his own tongue. In addition to this, he will often take occasion to make particular words subject of remark, explaining their exact force under different circumstances, or showing how they have been introduced

into and form component parts of our own tongue. He will be prompt to explain all local, historical and mythological allusions, making, as far as possible, every lesson a nucleus of different kinds of information. It is only such teaching that makes the study of languages worth pursuing; for, without a rigorous method, the mental discipline will be but slight, and better attained by other means; and without obtaining power to proceed alone, and some collateral information, the amount of fable or history, slowly, and painfully perused, is very slight and of little worth.

Let *History* be the study in hand. If the pupil's part of the work consist merely in learning from some convenient compendium, a mass of dates and facts, and the teacher's be limited to hearing them correctly recited, a certain quantity of knowledge may be acquired, which, if retained, will be very convenient, and sometimes enable its possessor to make a considerable display of knowledge on quite a small capital. But this is but a meagre and unsatisfactory mode of studying history, and which, beyond the amount of convenient information, actually acquired, benefits but little.

Upon this, as a frame-work, can be hung a great deal more than can be contained in any book or set of books prepared for school use. The great principles that regulate the movements of ages, and the progress of society, can be so displayed as to be comprehensible and interesting; the outward form, and modes of living and acting of particular eras may be so added as to make them exist as realities to the young mind; while a just estimate of character and forcible moral lessons can be drawn from no better source. How different must be the effect upon the mind of a mere detail of facts, appealing to little else than memory; and of the same facts, so clothed and exhibited as to call into exercise the judgment, the imagination, and the moral sense. I am not now speaking of instruction to be given to the very young; they may, perhaps, acquire some of those outlines which it is always well to retain, and which the childish memory most readily receives; but to those whose minds are somewhat awakened to sympha-

thy with the actions of men, whose imaginations can grasp the accompaniments that make them picturesque and living, and whose moral sense has been sufficiently awakened to discriminate their rectitude or wickedness. But no higher degree of these qualities is needed than can usually be reached within the limit of our school years. To an intelligent class of such young minds it must surely be an agreeable duty to teach history upon the principles described. Their progress, reckoning by books, centuries or nations, may seem slow; perhaps a tolerable outline of the world's history might be mastered by a ready and retentive memory, while our class shall be dwelling upon a single era or event. But by which process is the mind left most filled with interesting food for meditation? by which is it most disposed to pursue historical studies? and by which are the most useful lessons taught, and the highest standard of character established. It seems to me, that in ingenious hands, there is no better means for the culture of some of the higher faculties and the development of noble character, than the study of history. In it the most philosophical tendencies may find scope in tracing the connexion of events, and the rise and progress of principles. The retributive justice of heaven in punishing great national crimes, is there displayed in striking colors. By it a sympathy with the spirit of freedom, the greatest exciter of noble deeds, may be roused in the generous bosom. And, in fine, it is the great storehouse of characters, to which to point the young as models of imitation or objects of disgust and abhorrence. Some of the results, then, of a proper study of history, should be a quick and lively interest in whatever concerns man, some fixed principles of judgment, an increased acuteness of the moral sense and higher aspirations after the noble and true. If this result can be in any degree realized, it seems to me that the scholar gets what is of more advantage to him than a knowledge of any amount of dates and facts, brought under no law, and bearing no fruit. He gets that which may most effectually avail him, and be useful to him in life, by making him a wiser, better and happier man;

than which no better result can be looked for from any study or mode of teaching.

Similar principles apply to the introduction of scientific studies to the notice of the young. From the vast treasures of science, it is evident that but a very limited amount can be drawn in the small portion of time that can possibly be devoted to them at school ; but whether they will become favorite resources and objects of interest, depends much upon the manner in which this portion is brought into contact with the mind. As it is but the first steps in the path that can be taken, it is of great importance whether it be dull and obscure, or opening a prospect of unbounded beauty and grandeur. It is not the mastering of lists of names, in an unusual and uncouth dialect, that is very useful and improving, even though the nomenclature of all the sciences could thus be run through ; this is not food for the mind or the heart ; but an interest is to be imparted, by showing how wonderfully they exhibit that superior wisdom that bound all the elements together into a wondrous whole, and regulates the most minute and apparently unimportant atom with the most unerring certainty. The design, the beauty, the harmony of the universe, can in no way be so well taught as by enabling the mind to see the fitness of all its parts to a proposed end, and the certainty of the laws to which they are subjected. The mind taught to look on nature in this manner, and having received the clue that will guide its researches into her mysteries, from the hands of scientific investigation, will not fail to see much which excites feelings of reverence and interest, where one whose attention had never been aroused or properly directed, would recognise nothing but the most common-place objects. To have an *eye*, to *see* really what is around us, increases infinitely the pleasure and interest of life. To open this eye to the whole field of vision intended for it, and to teach it to see aright, is most truly useful to its owner. To keep it closed to all but what relates to the daily routine of business or profit, is extremely unwise and short-sighted, worthy of none but the most grovelling wordlings.

Would time permit, other branches might be spoken of, in this connexion ; but enough has perhaps been said to give my idea of the design with which the instructor, who means to make the most of his opportunities, will enter upon his work. We have attempted to show, that in addition to the knowledge of the subjects, actually gained in the study of the common school branches, the pupil may be educated into mental and moral habits, which will be of the utmost importance to him ; that correctness and thoroughness in conception and execution can be impressed even in the most simple and elementary branches ; that an interest in man and his actions, just discrimination of character, an appreciation of the wonders of nature, and a correct method of investigating them, may be the legitimate fruits of the teaching of some of the branches adapted to more advanced years. We might speak of the adaptedness of rhetorical studies to develope correctness and elegance of expression in writing, conversation and public speaking ; results, the advantage of which, to every man, under all circumstances, is obvious enough ; or of the developement of a perception of the beautiful in nature, art and literature, by an æsthetic culture not impossible, under favorable circumstances, to introduce into schools. But it will be sufficient to state, as the result of due attention and training in the various branches attended to at school, *an interest in those things that touch the mind in its different departments, and power to do something in them.* The scholar must be able not only to *know*, but to *do*. He will then daily rejoice in life, that his powers have been so exercised that he can exert them, at will, for duty or pleasure, and feel that he has free scope and unlimited activity permitted him. Any education that falls short of this, or, at least, which does not, as far as it goes, propose something of this sort to itself, seems unworthy of the time and powers both of instructor and pupil.

A very important part of school influences remains yet to be spoken of ; viz. that which is exerted, not by any particular course of study, but by the general effect that a well regulated school may be made to bear upon character.

The school is for many years to the child, what the world is to the man. There are a large portion of his duties, there his work. He is there brought into constant intercourse with others, and learns to measure himself with them and find the place that belongs to him. There are the cardinal virtues of *truth* and *justice* constantly in requisition, while there is also room for *gentleness*, *affection* and *refinement*. Much of that character is here formed, that is afterwards to act itself out in a wider sphere, and in deeds of more importance, perhaps, to the world though not to the actors. All school discipline should recognise the truth, that "the child is father of the man," and that actions apparently trifling in their results, may be fraught to him with tremendous consequences.

Duty, in various forms, here environs him; conscience, then, must be awakened, instructed and made vigilant, to see that its mandates do not pass unheeded. Let us follow the child placed under school regulations, and see how he may be influenced by them. When the parent takes his little one by the hand and leads him to that place, to him so full of mystery and awe, the little beginner in the ways of learning usually feels that he is going where something is expected of him; that it is not for amusement that he leaves the domestic fireside, but that something in the shape of work is to be given him to do; perhaps, for the first time in his life. Some vague impressions of this sort, I think, usually fill the mind of even the very young child, as, I dare say, the recollections of many who can remember their first day at school will bear me witness. This feeling is important, yes, sacred; in its nature, and every measure should be taken to keep it alive, and make it pure and effective to good issues. While *I ought* fills the place of *I must*, a great point is gained. It is of vast importance that the *Idea of Duty*, which should environ man in this world like a moral atmosphere, regulating every movement by a constant and equable pressure, that this idea, I say, should be made to embrace all the labors and conduct of the smallest child at school. It ennobles and renders important the performance of labors, otherwise

apparently insignificant. The idea, then, must be originally impressed on the mind of the child, and the impression constantly deepened, that he, as well as the grown man, is in a sphere of duty, and that the enjoinders of conscience in regard to it, cannot be disregarded without blame on his part. An analogy exists between the duties of the school-room and those of the world, that gives opportunity for the cultivation of conscience in such a manner as to fit it for most of the temptations and trials of life; for, while to the child his present circumstances present as strong temptations as to the man, his powers of resistance may be supposed to increase with years and trials. It may be worth while to spend a few moments in examining the bearing of correct school habits and principles upon the character of the man that is to be.

The usual character of school duties is not unlike those of life generally, in this, that there is not much in them to attract, independent of some ultimate good to be attained; and that the lover of pleasure will seldom seek it in this quarter. There is no great excitement to the senses, nor gratification of the curiosity, usually attending the paths of daily labor, nor can results worth having be attained otherwise than by long and patient endeavor. Let this then be fully understood by the pupil, that what he is doing, is not so much for his present gratification, as for his lasting benefit; that his work is not to be made so much pleasant as useful to him, and that he must rely upon the award of his conscience for duty performed, for much of his happiness in connexion with his school life. If he can be impressed and excited by feelings of this description, will it not be a proper course of training for what is to come after? Must not a man rely, in most cases, upon dogged industry and untiring perseverance, for any considerable measure of success in his chosen walk of life, and must he not console himself under labors incessant, and perhaps monotonous and uninteresting, with the consciousness that he has devoted himself to it by a deliberate act of judgment, based upon the belief that his ends are worthy of his best exertions for their attainment? The thorough impressing upon the

mind of this view of things, that duty rather than pleasure is the object of life, and the formation of the habits that naturally arise from it, seem to me of more value than any accomplishment, and alone well worth the spending of our early years to attain. It would seem proper, then, to have all the regulations, and routine of a school of such a nature as to bring about this desirable end. Let the child understand that what he is set to do, is to be of benefit to him; and if possible, let this be made clear to his own mind, that his endeavors may be sanctioned by as full an approval as his limited powers of judgment are capable of giving. Let him feel that he is to struggle long and manfully; that there is merit in so doing; and that there is no other way to attain to that excellence that he desires. Of course, with such views, there will be no attempt to carry him over the ground by any labor-saving and expeditious contrivance, that costs little pains and leaves a corresponding result; nor to incite to labor by low or mercenary motives. The difficulties of acquiring learning will not be concealed, but the true glory shown to be in surmounting them. This does not imply that study should intentionally be made hard or uninteresting; on the contrary, he is but an unskilful teacher, who does not gladly put in practice every thing truly calculated to facilitate or interest the scholar in the performance of his duty, or who withholds a kindly sympathy, and warm and hearty approbation of meritorious exertion. With all proper appliances and means there is little danger that the road that really leads *somewhere*, will be made too short or too smooth. As these motives, however, will not be sufficient to keep all minds in a course of regular industry, the child must be made to feel that his omissions will be followed by *present* inconvenience, and that what has been required of him will be insisted on, however much it may conflict with his personal convenience or inclinations.

By the application of these motives and influences, it is believed that the common length of school years will afford sufficient opportunity for building up habits of laborious industry, which will be of the utmost consequence to their

possessor, wherever his lot may be cast, almost certainly insuring success and usefulness, enabling a man to take some stand among his fellows, and do them some good; and without which the highest order of talents will be but of little avail. If such traits of character are formed in the rising youth of a community by the general prevalence of sound educational principles and practice, we may be almost sure of a people of indomitable energy, capable of surmounting obstacles, that nature seems to have made almost insurmountable. It is to such a people that we must look for the most thorough and successful prosecution of commerce and the arts, for the firm adherence to great principles, and the unwavering maintenance of the great causes of duty and progress. If such, in any degree, is the result of early inducing the habit of laboring for the reward of the sense of duty fulfilled, how lasting and powerful the influence of school habits! How truly of use the formation of correct ones!

Under the sanction of the same great law of duty, all school regulations should be comprehended. The scholar should feel, if possible, that the laws are grounded on something else, than the whim or caprice of the master, and are made with regard to the best interests of himself and his fellows; to facilitate their progress in the acquisition of knowledge and goodness; and that no selfish or personal motives should be allowed to counteract them. He must learn to regard the laws of the school as embodiments of the wisdom of those who are engaged in forming his mind, and deserving his cordial assent and submission; and that an important part of his duty is to comply entirely with their requisitions. Such laws will have regard to the minor virtues, if I may so call them, of *punctuality, exactness, decorum*; and to the higher Christian duties of *Truth, Justice and Love*.

The former class should be insisted on constantly by the teacher, in season and out of season, I was going to say, but that they can never be out of season. He need never be at a loss for opportunities to have them recognised. If the pupils are required to assemble at a given hour, or to

do certain things at certain times, and no second beyond that time is allowed to pass for it, not even the customary grace of a *few minutes*, being given, and this for a series of years, there is a strong probability that the valuable habits of punctuality and promptness will be wrought into the character so as to stand their possessors in stead, in the management of the business of life. No atmosphere can be more adapted to the growth of these habits than an exact and thorough system at school. It is unnecessary to enlarge upon their importance. The slave of irregularity and procrastination, if possessed of gifts that can be serviceable to society, would purchase them cheaply at the price of a whole education. Akin to this is that *exactness*, which requires everything to be done in some particular manner, and that the best. Under this head may be brought the correction of all those careless and slovenly ways of executing what is required of them, that the young will almost invariably fall into. If a duty is required to be performed in a certain way, let it be felt that no other way will be accepted, if it only concern the holding of a book or the folding of a paper. Neatness in regard to books, desks, &c., cleanliness in personal appearance, proper modes of sitting, standing and walking, the correct delivery of messages, and transaction of business entrusted, in short, whatever admits of different degrees of thoroughness in execution, will require to be constantly insisted on, if exact habits are to be formed and carried into daily business. It is, to be sure, a continual warfare for the teacher to be noticing these apparently trifling short comings; but it is a warfare from which he must not shrink. Such training would save us so much of that troublesome inaccuracy that is constantly disarranging affairs of moment. If we would have men that will do things by wholes and not by halves, let them early learn to bring their whole minds to what they are about, and absolutely to finish what they undertake, as far as their powers will allow them. A decorum should be insisted on in the school-room, that has regard to the proper observances of time and place, the respect due to age and sta-

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tion, and the refinements of social life. What is called the discipline of a school is but another name for good manners; for in what do these consist but the suiting of conduct to the circumstances in which we are placed, in such a way as best to promote the particular object in view, and the comfort of those concerned. Why should we not talk of proper manners for the school, as well as for the street, the drawing-room or the church? Let the teacher, then, always require such modes of entrance, exit and salutation, such postures and motions of the body, such forms of address and answer, such modes of presentation and reception, and in short, such a bearing under all the circumstances in which the scholar may be placed, in regard to his teachers or his fellows, as are becoming and proper in consideration of the age, station and position of the respective parties. Let it not be understood that the school room should be made a stage for formal ceremonies. All the observances insisted on should have a foundation in the respect due from man to man under all circumstances, and in the common practice of refined society. The school-room must be brought within the pale of social life by adapting the best traits of the latter, to its own wants and occasions. A demeanor, then, polite and respectful, being required from the scholar, the teacher will not be backward in giving, in his own person and conduct, an illustration and sanction of his precepts. The young will always be treated as having feelings to be regarded and as deserving of all the courtesy that circumstances will permit. If a request will answer the purpose of a command, it will surely be used in preference; the salutation of the smallest child will always be returned; and all the little personal services that are so becoming from the young will be duly acknowledged. By such a course steadily persevered in, it will be strange if a sensible mark be not made in the outward bearing of those brought under its influence. Good manners will become neither inconvenient nor forced, and their possessor will undoubtedly realize, that, if, as is sometimes said, they

cost nothing, they purchase a great deal, in favorable impressions and general good will.

We have been speaking of a kind of culture that is desirable; we proceed to consider one of paramount importance.

As men can hardly be so placed in the world, as not to have opportunity to put in practice the virtues of Truth, Justice and Love, so at no time are they more needed than in school-life. In this, as in the respects already adverted to, it will be found that it is a miniature of more mature life, and that the virtues of the latter may here be early learned. These virtues must be based upon the solid foundation of Christian teachings and religious principle. These must always be appealed to by the teacher, as the great source of light and obligation. He will bring his flock under their influence by always referring to their precepts as infallible, and their sanction as obligatory, and thus claim for his labors a foundation decidedly sacred. This seems to lie at the root of all that is called moral and religious instruction, so far as school is concerned. The studying of catechisms, the use of the Bible, or the introduction of religious services, do not seem to me to be the mode in which instruction of this nature is most advantageously conveyed. They can occupy but a small portion of time and attention, and can be better attended to elsewhere. Surely, in a Christian community, and at the present day, it may be presumed that the great truths of christianity may be at least intellectually known by all children past the earliest years. The appointed guardian of the young will, then, unhesitatingly appeal to this religious knowledge in explaining the great moral obligation they are under to himself, to each other and to the community. He will seize the opportunities that daily arise to bring them more directly to bear upon their conduct and habits. These will not be rare.

Truth is constantly called for in the dealings between instructor and pupil; truth in word; truth in action. The temptations to its violation are as numerous, and operate, to the full, as strongly as in any period of life;

and it will be constantly violated, unless the baseness, the unworthiness, the degrading nature, and awful consequences of habitual falsehood be deeply impressed upon the mind and conscience. Let the instructor bring all the terrors of the moral law, enforced by all his powers of persuasion and argument, to bear in forming that moral sensibility and fearlessness, that will not shrink from the acknowledgment of the whole truth, though with the certainty of personal inconvenience and mortification. — Let him not cease to insist upon it as one of the absolute requisitions of morality, and carefully notice every instance of its infraction, in word or deed. Let no effort be spared to bring home to the consciences of his charge, all their duty in regard to it, and to root out falsehood as a deadly growth, poisoning all the other portions of the character. So may he do something to form a noble sincerity and ingenuousness of soul, that will be to its possessor a pearl above price ; for there is little fear but that the child who can resist all the temptations that school presents, to go astray in this respect, will not be able to withstand all the assaults that the world may afterwards make upon the man or woman.

The ancient Persians sent their children to school to learn *justice* especially, other things incidentally. Let us not be so far behind them as not to give our children an opportunity of imbibing the principles of *justice*, incidentally. If we cannot resolve the school into a miniature court, where questions of right among the pupils are to be formally decided, the transactions between pupil and teacher, and among the pupils, give constant occasion for hints, lessons, and decisions touching the duties of one human being to another. Tyranny, cruelty, malice, revenge, selfishness, and uncharitableness have the same sway among the youthful group, as in other spheres ; and if here allowed to have full play, will with difficulty ever be eradicated. And in restraining and uprooting these evil passions, or rather these false and unnatural growths of portions of human character, the teacher need be at no loss for a guide and an authority. Christianity shows him

that justice and love blend, and come under one and the same law. The golden rule is his sanction for insisting upon gentleness, kindness, forgiveness and generosity, under all circumstances, and to all men. On this he may found his regulations; to this he may unhesitatingly appeal as the great distinguishing doctrine of Christianity, and as not needing from him proof, but only assertion, to command obedience. He thus throws his school under the great influence, which should embrace all the interests and motives of life, and makes it one of those means that are unceasingly at work in building up character. Occasions for the practical application of the law of love can be constantly pointed out. Does the larger and stronger child incline to domineer over the smaller or weaker, and to enforce his unjust desires by cruelty and blows; show him the essential baseness of such conduct, and bring it home to his own case. Is the spirit of revenge and false honor rife, which requires the return of wrong for wrong, and the wiping out of injury or insult by a blow, let it be held up in the light of love, and let them see if it will stand the test. Is there a disposition to insult the stranger, especially if he is poor and humble, or to commit acts of wanton mischief in defiance of the comfort and laws of society, let it be shown that the law is not limited to friends or associates, but embraces all classes and conditions of men. Are the brutes made the objects of wanton cruelty and abuse, show that the law disdains not to throw its protection over the inferior portions of creation. So, too, the disposition to sneer at excellence, to triumph over misfortune, and to retreat within the hard shell of selfish gratification, may all be noticed, and receive appropriate condemnation. It is unnecessary to multiply instances of the practical application of the law of love. They present themselves constantly where there is a disposition to make use of them. The path of duty is here sure. There need be no misgivings in the teacher's mind, as to the correctness of what he is insisting upon. This, it seems to me, is the limit of the teacher's duty in regard to moral and religious instruction; *the bringing home to the scho-*

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lar's mind those great truths, which are acknowledged by all Christians, by insisting upon their practical application. Creeds, dogmas, &c., he may leave to the preacher, the Sabbath-school teacher, or the parent, if they like them ; his sphere is distinct from this ; in the lower, if any so please, but in our judgment, the higher regions of truth and love.

Of course, it is not expected that the character will be fully imbued with these virtues by one, or a great many assertions of their importance. But it is none the less the teacher's duty to assert it, trusting to Providence for the result. An inclination to do wrong repressed from without, is not virtue ; but the inclination may die if it cannot be gratified, and the wrong doing will not become a habit. The advantages of such repression may in time be felt and acknowledged ; outward *constraint* be succeeded by *self-restraint*, and moral *progress* be commenced. If, in any degree, the habit of doing right takes the place of doing wrong, if passion is made to submit to reason, and the empire of conscience is established, in that same degree is there a preparation made for the duties and trials of life ; and an influence exerted on the character, which, in its consequences, transcends all calculation.

I have now touched briefly on some of the points where the mind of the teacher comes in contact with that of the pupil, and have endeavored to show with what views, and to what ends, the latter should be influenced. The result will be various, according to the length of time this influence is exerted, the other influences at work, and the natural disposition and capacities to be operated upon. The teacher can expect only an approximation to his ideal standard of excellence ; but let him not therefore lower his standard, and be content with partial and imperfect culture. Let it always be borne in mind, that the result especially to be aimed at, is ability, force, the capacity to feel, or do something. Mere mental contemplation and accumulation are of little worth, without such developement of the faculties as shall give the power to grapple with realities ; to speak, to read, to write, to act

in the best manner; to be open to impressions from nature; to be interested in all that concerns humanity; and to subordinate all inclinations and passions to the God-given best of duty, speaking through an enlightened moral sense. *This is the ideal of a man.* To actualize this is the appointed work of the educator. A work, worthy of the best powers, the most solicitous and untiring efforts! Upon it depend the amount of knowledge, and of that ability which alone makes knowledge power, to be made available to any age or country. Silently, like the dew, the air, the great outward quickness of physical life and growth, it is calling into being the more real and essential, intellectual, and spiritual powers, which rise above the material, and transcend time and space. It participates in Creation — it co-operates with Deity.

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LECTURE III.

ON

THE DUTY OF VISITING SCHOOLS.

BY THOMAS A. GREENE.

THE appropriate duties of teachers, and the best methods of imparting instruction in the various branches of study which are pursued in our colleges and schools, are topics which you will expect to hear discussed at these meetings. They undoubtedly belong to the occasion and the place. They have been amply and ably treated by gentlemen of intelligence and experience, in the lectures and discussions which have been annually delivered before the Institute for the last ten years, and which must have been a source of gratification and profit to all who have enjoyed the privilege of listening to them. The duties of those persons whose business it is to visit our schools, to look after them individually, and to examine carefully into their condition, are scarcely less important. It may, at first view, appear a little out of place to dwell upon this subject here, before an association composed principally of teachers, and established mainly for their

improvement. But if there be any members of school committees present,—and I hope there are many such,—if there be any who stand in the relation of parents only to the scholars, an admonition to these may not be out of season, nor given wholly in vain. If it were my province to designate the persons who should take upon themselves the employment of visiting the schools in which the children of the land are educated, I would enlarge the number far beyond that of those who ordinarily discharge this duty. I would, that the places where the young are learning the lessons and imbibing the principles that are to regulate their future lives, and through them to affect the destinies of a whole people, should be vigilantly guarded and watched by many an Argus eye that has not been hitherto, with due attention, fastened upon them. Especially, would I call upon parents frequently to visit the schools where the minds of their children are forming,—upon those men of leisure and education who are willing to bestow a portion of their time on the improvement of the community in which they live,—upon all who are desirous of acting under the obligations of moral and religious duty, of the love of their country and their kind,—to turn their attention to a field in which they will find an abundant harvest, while the laborers are far too few.

Let me, in the first place, address myself to those whose *official* duty it is to perform these services; to those who have been selected to be school committees of our towns, and trustees and visitors of our colleges, academies, and private schools. Are there not too many among these who say, or, if they do not say it in so many words, by their conduct seem to say, that if they attend the business meetings of their respective Boards, and especially, if they take care that competent and well-qualified instructors are provided and placed over the different departments of their charge, the most urgent duties of their station are fulfilled? That when the schools have been properly appointed, and furnished with such articles as are required for the necessary comfort and accommodation of teacher and pupil, they may then be suffered to go on without any further

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personal attention on the part of the committee, except, perhaps, a formal visitation at the commencement, and another near the close of each term, such as a strict fulfilment of the letter of the law may require? But alas! he commits a great mistake who suffers himself to be influenced by considerations like these. The most important duties of his station are yet to be performed. His frequent personal supervision of the school should be felt to be indispensable. Let him go, whenever he can be there without neglecting his other engagements, and let him so arrange his other engagements that he may find some time for the discharge of the responsibility he assumed in accepting this trust. If he cannot so arrange his business as to make this possible, he had better decline at once the appointment. For in every town and parish there dwell some who are competent and can find time to discharge the requisite duties of this office. Let such, and such only, attempt to discharge them.

And when entering upon the performance of this high trust, let mind and heart go with him. Let his thoughts and his feelings be there, concentrated within the walls of that school-house, and let all his other concerns remain without the door. Let the compting-room be left, for the time, in the charge of his partner or his clerk; let the client take care, for a little while, of his own concerns; let the patient be trying the efficacy of the remedies already prescribed; and let the apprentice do the best he may upon the task assigned him; while he is, for the present, neither the merchant, the professional man, nor the master mechanic, but only the town's faithful agent, the school-committee man. Nor as such agent will he sit by with listless inattention, leaving it to the teacher to put his inquiries in the form adapted either to show the proficiency or to conceal the ignorance of his pupils, as circumstances may appear to require. If this is to be his manner of visiting, he may as well send a plaster cast of himself, and stay at home. But, worst of all, let him not be looking, ever and again, at his watch, to see if the time has not arrived, or nearly arrived, when another en-

gement, at another place, will require his attendance. If he cannot leave these things behind, — I repeat it, — he may as well, for the good that will come of his visit, stay behind himself. In the emphatic language of Scripture, he should leave the dead to bury the dead without, and he himself only alive to the living, active spirits which are assembled around him. While at the school-house, he should be there body and soul — there, and no where else.

For what is he to do while there? and what is the great good to be effected by his coming? Not mainly to exercise his critical sagacity in detecting the errors of the scholars, should errors be committed, or in propounding such questions as shall put to the severest test the accuracy and thoroughness of their scholarship, though it is well that this should be done, and often done; but it is to manifest his interest in their progress, and the sympathy which he feels with teacher and pupil in their efforts. You may take all possible precaution to secure the services of a qualified instructor, and may succeed in procuring such a one; but it is the interest felt in the success of his labors, and exhibited by thus frequently visiting the school to witness them, that will do more than all else toward continuing him such as you would have him to be. Nothing is more true, than that the best teacher will be made better by knowing that the eye of supervision is upon him, and that he will deteriorate when it is no longer there. That man must be something more than mortal, who will not relax his exertions and grow weary, even of well-doing, when he finds little or no sympathy manifested by those who are set to counsel, and watch over him. If he has deserved it, he is entitled to their encouragement and approbation. It is his just due. If he is wanting in any part of his duty, admonition should not be withheld. In either event, the necessity of a supervision, which can be exercised in no other way than by frequently visiting the schools, is too apparent to admit of room for proof or argument.

And if the sympathetic regard of the visiter will thus

animate the teacher in the discharge of his allotted duties, with how much more efficiency may we expect it to operate on the mind of the pupil ! He has not yet learned, by the lessons of experience, the advantages to be realized from the acquisitions he is making, from the habits he is acquiring. He sees them only in the dim visions of the future. In trust and confidence he looks to those on whom his inexperience has been accustomed to rely to cheer him onward in his progress. If these should keep aloof from him, testifying by their continued absence from the arena in which he is struggling for the prize — not of victory, but of wisdom and knowledge, — that his progress in improvement is of less account in their view than the many other things in which he sees that they do take an active, personal interest, can we expect him to appreciate his advantages, valuing them as they should be valued, and consequently improving to the utmost the privileges he enjoys ? No, — if we expect him to value them, we must first show him that we set a value on them ourselves ; we must be there at the right season to convince him that our hearts are sometimes there, to participate in the joys of his success, and to share in the regret which must ever accompany his failure ; to light up his countenance with the smile of approbation whenever that can be rightly bestowed, and by gentle admonition to bring him again to the way in which he should go, when he has strayed from it. How many and how powerful are the influences which such a visiter, alive to the opportunities and the responsibilities of his station, may exercise, none but he who has faithfully improved them in the conscientious discharge of a solemn duty, and has witnessed the effect produced on his own mind, and on the susceptible minds of his young friends, can ever know.

I have said, that if the school-committee man or the trustee cannot find time for the performance of these duties, he ought not to assume them by accepting the trust confided to him. But let him not too hastily decide that he cannot find time ; let him first examine his present appropriation of it, carefully. He may find that he spends

an occasional hour at the news-room, or some other place of common resort, with less profit to himself, and with far less satisfaction in the retrospect, than he might have spent in the village school. And if he should thus find that he can obtain the requisite time for performing these duties, without omitting others which are of equal importance, — nay, without omitting those which are of any importance at all, — then let him renew his energies, and buckle on his armor for the service. Let him forego those indulgences that are not essential to his happiness, and resolve to enter upon the conscientious discharge of the whole trust reposed in him, and he may rely upon this — that it will prove its own abundant reward; and that every little sacrifice which he may have occasion to make, will be repaid to him fourfold. And yet I know there are some who cannot find leisure for performing these services; the calls upon their time for other duties are loud and imperative, and they must be obeyed. Such stand acquitted from all obligation on this account; it is only asked that trivial excuses should not be interposed to shield any of us who can lend our aid, and are in a good degree qualified for the service, from the discharge of this great public duty.

In this connexion a word of counsel may be extended to the electors in our towns and districts, by whom the school committees are chosen, and to those persons on whom it devolves to fill the vacancies that occur in our Boards of Trustees. It is a trust of high responsibility that is committed to your charge. You must be aware of this. Choose, then, men that are qualified by education and character, and the position they occupy in society, to fill the stations you assign to them; choose men that can find time to perform all the duties that belong to the office; choose those that feel an interest in the matter, for these will find time to visit the schools, to become acquainted with their progress, and to extend counsel and advice, encouragement and approbation to teacher and learner, as the state of the school may require. In a word, choose competent and conscientious men, for by these, and by

none other, will the work you appoint them to do, be faithfully and thoroughly performed.

We have thus far endeavored to urge upon school committees the necessity of a vigilant attention to the trusts reposed in them, and especially of keeping themselves, by frequent personal examination, fully informed of the condition of the schools, and the progress of the pupils. But we have already said, that the performance of this duty should by no means be restricted to the limited number that usually constitutes the school committee. Every parent who has a child in the school, should feel interest enough in his welfare to make visits, not few nor far between, to the place where so much of the time of that child is spent, and where his future character, to a very great degree, is moulding into form. Let him, with a parent's anxiousness, watch the pressure upon it, at school as well as at home, taking care that the work may not be marred upon the wheel, nor distorted under the unskilful or too careless hand of the former, ere it has had time to harden into consistency. Tell me not that you cannot find time to do so much as this will require. I cannot credit it. If the parental feeling be alive within you, if the relation which I have supposed to exist between you and the pupil, be the real, and not an assumed one, you will find time. Something else will be omitted that this may be done. You will be seen there, to show both teacher and pupil by your presence, that whatever may be the indifference of others, the parent surely feels a deep interest and cannot be satisfied without knowing what is done day after day, and week after week, at the school-house.

Nor is your imperfect acquaintance with the studies pursued, and your supposed incompetency, on that account, to judge of the progress made in them, to stand in your stead, and plead your excuse for neglecting this duty. That is a false modesty which would shrink from the performance of the most solemn obligations, sheltering itself behind a barrier like this. A few persons are sufficient, and it is hoped there may always be found on the school

committee some, who are competent to the task of examining critically and carefully the proficiency which the scholars have made in their respective studies. It is not for this alone, nor is it chiefly for this, that we call upon parents to come up and visit the schools. It is, — I repeat it, — your sympathy with those who are performing their daily functions at school, and not your skill and acuteness in examining the progress which they have made, that is called for. The teacher wants this evidence, that you realize it to be an all-important work that you have appointed him to do. The pupil requires this evidence, and with it he goes to his task with a keener zest, and an ardor unfelt before ; for your inspiring presence has told him, in language that he can understand and cannot mistake, that his advancement in knowledge and virtue is the fondly cherished wish of your heart, and his surest passport to a father's blessing.

Give me now your attention for a moment, while I direct it upon yonder "playful children just let loose from school." They have just passed through the ordeal of an examination, and come forth all life and elasticity, for the happy holidays are now before them. One is relating to his fellows the story of his own performances, and showing, by the bouyancy of his spirits, how cheering to him was the smile of approbation which they called forth. Mark now his glistening eye and accent of triumph and gladness, as he crowns the narrative by saying, "My father, too, was there !"

A few words more to a class, to which some allusion has already been made. There are, in all our towns and villages, some persons of leisure and competence, who are willing to employ no inconsiderable portion of their leisure and their means in bettering the condition of the community in which they live. Some of these, it may reasonably be expected, will be placed upon the school committees by their fellow-citizens ; and thus the field for their labor, the appropriate sphere of their action, will be pointed out to them. But others will not be placed in

these official stations. We are too well acquainted with the variety of circumstances which are brought to bear upon our popular elections, with the many local and other partial considerations that influence and control the selection of candidates for office, not to know that the persons best qualified to discharge the duties of an official station, frequently fail of being elected to the trust. To these I would say, Where can you find a more inviting field for your labors, than is furnished by our public schools? Look around you on every side, and discover, if you can, where is the opportunity for doing greater good. You will look in vain, finding none. Embrace this then, I beseech you, and enter upon the work, as volunteers in a noble cause. Perhaps you may be disposed so to do, but are hesitating and shrinking back, that you may not subject yourselves to the charge of improperly interfering with the business of others, of intermeddling with what does not belong to you. This should deter you from all interference with the regulations by which the schools are governed, from attempting to direct, in any way, what shall be taught, or what shall not be taught in them. But without doing anything like this, you will find ample room and scope enough for your exertions, in examining the progress of the pupils, in extending a word of encouragement to teacher and scholar, when it is merited, of admonition, too, if need be, in showing them by your frequent visits, and your devotedness to the occupation, that you consider the public schools among the most important institutions of the land, and that for that reason, you have believed the sphere of your usefulness to be there. Can such visits to our schools,—voluntary let it be understood that they are,—be made to no good purpose? Can they prove to be only labor thrown away? Will they not rather be as seed sown in good ground, taking root and springing upward into a tree which shall prosper and bear much fruit, and afford shelter to the tender plants which are growing beneath its protecting shade? The mind of that committee man must be of strange temperament indeed, who would complain of this as an officious inter-

ference ; who would not rather rejoice and be thankful for the beneficent kindness which had brought him such aid in the discharge of his high and arduous trust.

Does the kindling zeal of the patriot seek for the field in which he may exert himself most successfully to promote the prosperity of his country ? Does the philanthropist, devoted to the welfare of his race, ask where he may toil in the cause and expect the greatest practical result to crown his efforts ? Let them both go into the schools, and find their employment there. They may labor earnestly, but it will be with comparatively little effect, on minds that are already hardened into manhood, and upon which faint impressions, and such as are easy to be erased, are all that can be made. But when they act upon the plastic mind of youth, it will be with intenser energy ; and deep and lasting impressions will be made upon the spirits that are preparing to control, for good or for evil, as the issue may be, the destinies of the succeeding generation.

Let no one deceive himself by supposing, that what has now been said, is unwarranted or uncalled for by the existence of any present evil, or that I have placed in undue prominence this matter of negligence in visiting our schools. It is a great and crying evil, in the practical operation of our school system. It may not exist to the extent I have supposed, in some of our large and more compact towns and cities. I should be happy in believing that in some of these it is wholly obviated. It is more practicable, in such places, to devolve the duty of visiting the schools upon one or more persons, whose chief business it shall be to attend to this duty. Thus the schools will be visited, and the examinations attended to. But in our smaller villages and country towns, as well as in many of the larger towns, the committees are the only official visitors. And in no event, for the reasons which have already been given, should the parental and voluntary visits that have been here recommended, be dispensed with.

It has already been suggested, that these remarks are

not made at random, nor without some experience in the matters of which we have been treating. I have served my fellow-citizens, for many years, both as an instructor and a visiter of their schools, and if life and health be spared me, I hope to serve them in the latter employment, yet many more. In the former capacity, I have known what it was to be animated and encouraged in the performance of duties, sometimes arduous, but rarely or never irksome, by the cheering presence and sympathy of visiting committees. I have seen this influence operating upon the minds of the youth under my charge, gentle, and tender, and easily wrought upon, with evidently still deeper effect than was produced upon my own. And I have thought, if the visitors could see as I have seen, and realize as I have realized, the blessed influence upon their young spirits, of the kind regard and interest manifested in their improvement, trivial causes would never again be permitted to interfere with the discharge of these beneficent duties. I have known, also, what it was to feel neglected and forgotten by the guardians who were set to watch over us, — to prepare for a school examination, perhaps by direction of the committee, and when all was anxious expectation on our part, to have none, or next to none, of them remember the hour of their own appointment; while the little flock under my charge were feeling this neglect more deeply and more keenly than even I could feel it. Such things should not be, and if the bursting and overflowing feelings of the child, at these seasons, could be poured in their full tide of bitterness and disappointment upon the mind of the delinquent visiter, such things could not be.

In the latter capacity, also, that of visiting committee, the writer of this article claims to have done some service. He makes no pretension of having performed it with that full measure of faithfulness which he has here recommended. He is conscious that it has been far otherwise; that trivial considerations, — trivial in comparison at least, — have been permitted to interfere, and the visiting of schools has been neglected in consequence. He

will take to his own share a full measure of all the reproof and admonition which have been bestowed, knowing that there it rightfully belongs. And therefore, without claiming any exemption from the weaknesses and imperfections of our common nature, but fully acknowledging them all, he may be permitted to say, that he has sometimes been enabled to discharge his appointed duty, in these respects, as it should always be done, having entered upon it in good earnest, — *con amore*, and with his whole soul; that in almost every instance in which this has been done, a sympathetic chord has been touched in the hearts of the pupils, and he has had the satisfaction to know, by this evidence, that such labors were not bestowed in vain. Or, if this evidence has been ever withheld, and no such chord has vibrated, he has still reaped, in the consciousness of having discharged to the best of his knowledge and ability, an important trust, a rich and ample reward which no man could take away.

— The preparation of the brief remarks which have now been offered, has been unavoidably deferred, by the pressure of other avocations, almost to the very last moment. In them, I have been desirous of showing, that with whatever diligence and assiduity the other duties which belong to the trustee, or the member of the school committee, may be performed, if he neglect the primary duty of visiting and examining the schools under his care, his work will not be half accomplished. And not until this part of his duty shall be frequently, and heartily, and perseveringly attended to, can it be said to be well accomplished. If I have been able to bring home to the minds of any who have now listened to me, the urgency of this duty, and the wrong that is done by neglecting it, in clearer and stronger light than that in which they have been accustomed to regard it hitherto, that which was purposed has been attained, and therewith shall I be satisfied.

LECTURE IV.

ON

THE OBJECTS AND MEANS

OF

SCHOOL INSTRUCTION.

BY A. B. MUZZEY.

THE success of all human enterprizes depends much on the importance attached to them, the dignity they assume in our view, and the associations which circle round them. The orators of immortal renown, in ancient times, were accustomed to invest the themes they discussed with a peculiar greatness, and to throw a halo of glory around the occasion that had convened their audience. But there is one assembly, unknown to their days, and compared with which their proudest conventions fade, as the morning star before coming day. It is in the school-room in a Republic, the place where, in a land favored like our own, the children of the rich and the poor, of the obscure and the honored are seated side by side. This spectacle was reserved for a modern age; and if, of old, the thought of that influence, which an eloquent voice may exert over an audience of mature minds, fixed habits, and established principles, was so inspiring, what is not the legitimate effect of contemplating a collection of im-

mortal beings, brought together for the culture of their noblest powers, at the earliest, and therefore, the most decisive period of their lives ?

When I think of the office of one set for a Teacher of these beings, it rises in my mind to a rank which might seem, even to those thus occupied, to be unduly magnified, did I state my own feelings in relation to it. Many look *down* for the Teacher ; they think his work one which almost any individual can perform, and to which neither honor, nor high compensation rightfully belong. *I* look *up* for the teacher far above gross and perishing interests, up to the clear sky of spirit, intelligence and character ; and of him, who is charged with these sacred concerns, and who is faithful to this great vocation, I can never think other than with reverence.

To address a body of Teachers is no holiday task. It is one of anxious moment, and of peculiar responsibility. He who has little to offer in such a presence, may well come to his work with diffidence. But one thought may sustain him ; and that is, that, standing, as he does, at the fountain of life's waters, though he be not gifted to infuse into them a regenerating ingredient, he may yet cast in a sprig, that shall somewhat quicken the fountain, and help others, through its influence, to heal and to save.

We look, naturally, first, at the Objects of instruction at school.

What does the parent propose to himself, in placing his child under the care of a teacher ? High and laudable purposes are in the minds of many parents, and with the present diffusion of light on the subject of Education, the number who thus aim, is daily increasing. Yet are there not those who, when they think of the school-training of their children, and its ultimate object, set up but a low standard ? Are there not some, who desire only to prepare them for gaining a livelihood ; whose most anxious concern is, that they study such branches, and make such proficiency, as shall fit them for the farm, for the counting-room, or to be artizans, manufacturers, or mechanics ?

Is there not a large number, who aspire only to make

their children candidates for respectability? Who will do for them just what other parents do for theirs? Whose wishes and designs in this work rise and fall with the tide of popular opinion? With the abstract question, what, in view of a child's *nature*, they ought to do for him, they are never troubled. How many regard these young beings as but destined parts of the vast social machine, to be here-after wheel, cog, or pin, as their station may be. If they can but be qualified for this grand function, what more do they need, it is asked. Or they think of the political fabric, and hope and pray that this son may be fitted for humble usefulness in serving the people, if not in the councils of the nation, — yet as a self-denying representative in the Legislature, or at least, as a faithful alderman or member of some board of selectmen. Honor, fame, power, these are the shining mark.

Am I told that many parents have a more lofty aim than either of these? "My daughter," says one, "is to be prepared for a teacher." But why? Is it certain that there is no secret desire of her resorting to this employment that she may be a fair-handed lady, superior to her neighbors? May you not look on this office merely as one in which she can earn a better subsistence than elsewhere, and never a thought be raised above that object? "This son," say you, "I intend for no menial character. He is to be liberally educated." But to what end? It may not be in order that he may figure at the bar, or shine in the pulpit, or be renowned in the healing art. You may not educate him for a profession that he may raise himself, or your family, thereby, in society. Yet, should either of these motives lurk in your bosom, they would not come as strangers upon earth. Thousands care only for these objects, — when subordinate to higher ones, not, I allow to be censured. But never may they merge the whole man in themselves.

We are led next to ask, what do teachers propose, as the great aim of their labors? The reply is instant. They endeavor to satisfy the parents of their pupils. In all other occupations, the article furnished is such as was

demand. The grocer puts up your goods to order. The carpenter builds your house according to the plan you place in his hands. Why should not the teacher instruct your child in those studies, and in that manner, which you desire? In private schools this is and must be, to a great degree, done; and in the public school, the process is a little more circuitous, to be sure, but the result is essentially the same. The teacher is guided by the school-committee, and they are elected by the parents, and are continued in office so long only as their measures please their constituents. How often does it hence occur, that a teacher is obliged to pursue a course contrary to his convictions of right, to his taste, I had well nigh said, to his conscience. He is borne along by the stream of parental opinion, now indeed, smoothly, but now in cross currents, and now in eddies, where, if he listen to the multitudinous voices around him, he is whirled in circles, which bewilder and sicken his very soul.

So impressed am I with this painful fact, that I feel sometimes, as if not a word more of counsel, still less of censure, should be uttered to our teachers, until by some method we have reached more generally the ears of parents. We have conventions of teachers, and lectures are given before them. They are instructed in our academies. We have now Normal Schools, designed to give them the best possible training for their work. And yet, what will all these things avail, if those who stand in the all-decisive relation of parents and guardians to the pupils to be taught, shall reject our wisest conclusions, withhold the means needed to carry noble plans into execution, feel no sympathy with the teacher, but pile mountains of obstacles in his way? I feel disposed, at times, to maintain a profound silence in presence of teachers, appearing, as I do to myself, to bid them walk, when their feet are in manacles, and to work with hands that are virtually chained. There must be a reform that shall go deeper than we have yet reached; there must be light on this subject flooded from the press. We must have the trumpet-tongued eloquence of the living voice, surging through the land, reach-

ing every district and every door, teaching parents their whole duty toward our schools, or wo to the cause of education.

Two things are now pressing on our hands ; first, the friends of popular education must assist parents to form a just and elevated conception of the purposes of a school. So far and so fast as this is accomplished, the way will be prepared for the teacher to carry into execution his ideal of a perfect system of instruction and discipline.

In the next place, the teacher must occupy the whole ground opened to him by the community. He must engraft the new on the old. He must thus secure every advantage of the best among established methods of teaching, and then add, as circumstances shall permit, the results of his recent experience and of his entire progress and ability to teach.

Let him reflect the light he has gained on the parent. By visiting, when practicable, the homes of his scholars, and conversing with their guardians ; and by inducing them to visit him in his school-room, he can do much to soften prejudice, to introduce more liberal ideas of education, and to correct hoary-headed errors. He should be the architect, drawing the true plan of a well educated child ; and by giving as well as receiving suggestions, help to produce a finished model, one by which parent, teacher and child shall join to erect a symmetrical edifice.

Do you say, teacher, that this will take too much time ; that all you can do is to instruct your scholars, while they are with you, six hours in the day ? I ask, if it would not save time to have so gained the confidence of the parents by personal interviews, that they would study to comprehend, and would earnestly co-operate in, your methods of instruction and government ? As things now proceed, the teacher and the parent are, too often, opposing parties, the one requiring punctual attendance ; the other regarding every hour taken from the daily complement, for his boy to do errands, or for the daughter in domestic pursuits, as so much net gain. The one sending messages for new books ; the other flaming against teacher, and committee perhaps,

for requiring so many books. The instructor would teach few branches and make thorough scholars; but the parent demands a long list of imposing studies. Now were an expense of time needed, to visit and ingratiate himself with the parents, there would be a saving of temper and patience. The nerves would be spared, even though an extra hour must be occasionally given, after a day of toil, to visiting, enlightening and conciliating, the guardians of the children.

Supposing, for the present, the teacher to be master in fact, as he is nominally of the course his pupils shall pursue, what should be his aim and endeavor? The general answer is, his mark must be high. He who aims low will be certain of doing but little, while the arrow directed toward the sun, cannot strike a point below mediocrity.

He should, first, unite with the parents to prepare the children in his charge for active Business. The present error on their part does not consist in their desiring to qualify their sons and daughters for the affairs of life. That is right. But too many rest in this; they care only for the present, the passing, and the outward. The teacher should strive to make his pupils skilful accountants, that they may keep day-book and ledger correctly; proficient in geography, that they may engage, if need be, in commerce; good grammarians, with a view to their being respectable in conversation, and in epistolary and other forms of composition. They should be taught the application of science to the arts, so that, be they hereafter mechanics, manufacturers, inventors, or laborers, they may understand the principles and the philosophy of their several occupations.

They should be also qualified for Social rank, to make good citizens, and respectable men. Government has claims upon them. Let them be able to vote intelligently, and to fill satisfactorily any public station to which they may ever be elected. I could wish we had in our school-rooms worthy candidates for the highest stations of honor and trust, in the gift of the people. Let the teacher never lose sight of the world on which his scholars are so soon to enter.

But let this be a portion only of the field of his vision. He must embrace other and still higher objects, at the same view with these. Life is not all a valley, nor yet a plain ; it is not all tumult, and toil and dust. It has nobler features on its mighty landscape.

To develop the Character of the child, as an individual and a member of our race, this is the grand purpose of school education. This is the ocean, into which every stream must eventually flow. There are certain animals, we are told, which are dwarfed and stunted by design, by means of a poisonous substance given them, while young, by their masters. Beware, teacher, lest you by inadvertence, give these children, instead of food, that which shall strike disease and decay into their mental constitution. The teacher should have an acute mind, that he may pierce the exterior of these burly boys, and see the spirit within them. He should have a comprehensive one, and reflect on that class of misses, not as so many dolls he is to array for the gala day of life, but as beings formed for glorious ends, souls, some of them " touched to the finest issues." How knows he that to-day's lesson is not assigned to some future Franklin or Bowditch ? Here, in his very hands, may be training the genius of a Sedgwick or a Sigourney, the wife of some Adams, nay, the mother of a Washington. Let him think of the future, of life, principles, habits, character ; and come, filled with these inspiring thoughts, to his work, and he cannot labor in vain. A teacher animated by such associations, would never regard his employment as ignoble.

In the mental training of his pupils, an instructor should impart to them useful Knowledge. This remark applies to all ages. For though the youngest children are to be taught, mainly, the instruments of learning, to read, spell, &c., yet even they need daily, some tuition on the use of those instruments. The exercises of pure memory are by no means unimportant. There is danger, in our age, of its being too much neglected, so devoted are we to the culture of the understanding. Let us store the mind well with rules and principles and facts. They

are useful, often in themselves, always as the basis of sound reasoning and of practical excellence. Geography, history, and their kindred branches should be studied by every pupil. Not only should he pass over the required list of authors and attend the prescribed recitations, but be *bona fide* taught, made permanent master of these acquisitions. They should be ploughed into the very soil of his mind.

Yet there is an aim still higher than this. The scholar must be instructed in the Exercise and direction of all his intellectual faculties. We must do more than simply impress our own opinions and assertions on the mind of our pupil. How much of school tuition has made the intellect a mere scrap-table, on which the teacher has cemented all kinds of pictures. What pieces of transfer-work are the minds of many children. It is not easy entirely to avoid this evil. The teacher is sadly tempted to *tell* his scholar how the problem in hand is solved, or the word parsed, and there end his trouble. But such instruction is treason to the child. Never carry knowledge *to* him; but hold it out toward him, so near that he can reach it, and yet so distant that he must make an effort to obtain it.

We should aim to awaken, in our scholars, an abiding Power. Whether the lesson of to-day has been recited fluently or not is of comparatively little moment. Do you think the boy studied vigorously to learn it? Did he, while at the black-board, toil and try? If so, he was gaining power; and even though he failed of the answer, he deserves your approbation. A lad may be prepared, in a shorter period, for the counting-room by Adams's Arithmetic than by Colburn's. But a wise parent would choose for his son the system of Colburn, because, in the end, it would not only make him a more thorough mathematician, but afford an incomparable discipline of his faculties for life. The union of the two systems, mental and practical, will give, probably, the greatest amount of power from this study.

Make it your object to educate all the faculties of the

child. Is he skilled in grammar, place your chief stress on numbers. Give the greatest attention to that branch in which he seems most deficient. Children often plead for permission to omit a particular study because they "do not like it." But this is the very reason why they should be prompted to that study. What they delight in they will learn without your incitement. What they dislike you are to seek to make agreeable to them by exercise. Parents should understand this important principle in teaching. All should perceive that it is fatal to a thorough education to stimulate one faculty at the expense of another. Alas, that so few see the error of fostering such prodigies as Zerah Colburn, that man, who was a marvel in numbers, but a child in every thing else.

Let the teacher guard, too, against his own undue preferences among the studies of his school. He likes grammar perhaps better than arithmetic; but is it right to deprive his scholars of a knowledge of that science for self-gratification? Or shall one teach geography, or history, or studies which have text-books with printed questions, merely because this is the easier course? If he be competent to his task he will be qualified to instruct in every branch expected in a school like his. And where conscience is alive, he will strive to subdue his own prepossessions, and to aid his scholars in obtaining a complete education.

The laws of Health are a proper object of school instruction. If the body be diseased, the mind will suffer with it. Hence the teacher should inform his scholars of the conditions of health, and the causes of sickness, for the sake of their intellectual progress. If they bring unripe fruit to the school-room, he has an opportunity to give a short lecture on diet. Does he observe a pupil bending over his desk, let him give the school some idea of the lungs, and show the necessity, for their well-being, of an upright posture. He can instruct them incidentally on the virtues of cleanliness, on the structure and offices of the brain, that great organ they are daily to exercise; on the evils of impure air; on the need of sufficient, yet

regulated exercise, and on many kindred topics. Plato, the father of spiritual philosophy, received his name from the broad shoulders which he acquired by bodily exercise. Let our teachers aim to reproduce Platos ; physical, no less than intellectual ones.

Among the objects of school I regard Moral teaching as of the last importance. Every instructor should propose to himself the formation, in his pupils, of sound principles and virtuous habits. With a parental oversight, he ought daily to inculcate the necessity of truth, love, justice, courtesy, industry, self-respect, order, submission, — in one word, — of an unceasing self-control. The child desires to be a man ; he pants for freedom and independence. He must be convinced that true freedom comes not from length of years, nor from the acquisition of property, nor from mental culture alone, but from a life sustained by inward resources, and dedicated to moral excellence.

It is time to say something of the Means of instruction. I can allude, in this lecture, to but a part of them, and can present only a few.

The teacher must excite the Interest of his pupils in their studies. Before doing this he must himself feel a deep interest in the children ; he must love them, and desire to do them good. Without these feelings, he will find all helps and appliances fruitless. I once knew a teacher, who complained of dull scholars, recommended to procure illustrations, pictures, cabinets, and apparatus. But, valuable as these are, in the true hands, there was one aid omitted in the catalogue, which would have supplied the place of them all ; and that was a hearty *love of his work*. That man toiled in the school-room only to make money. He absolutely hated his occupation, and for children, he loved them only at a distance. How could it be, that he was not beating always up a river, and against a tremendous current ?

Your scholars do, by nature, thirst for knowledge. They importune their parents with their daily questions. All they need is to have this curiosity aroused by you, to

have their studies illuminated by the bright eye of their teacher. We do not expect children to eat or drink except at the calls of appetite. How then should they feed on knowledge, unless there be first the appetite, the desire for it, awakened? No mortal power can make them love that which is so presented as to appear odious in their eyes. The teacher must use all wise expedients to excite in them a thirst for learning. He must adapt his instructions, so far as is practicable, to individual minds. One advantage of private and domestic culture, over that which is public, is, that it can be better suited to the wants and capacities of each pupil. Our public schools should be so reduced as to admit of this mode of instruction. Yet it might be introduced, I believe, to an increased extent, even where the scholars are numerous. Let the teacher not sow every lesson broad-cast through a class, but devote particular hours to certain individuals in it, passing by the rest on that day, for their sake. One hour of rigid, personal drilling is worth more to a scholar than a whole week spent in giving orders which he hears only in the ranks from the commander-in-chief.

It is poor economy to spend months over a child without ever reaching his mind, when by a little time in close contact with him, we might touch and quicken his spirit. What should we think of the tailor, who came to a company of boys, and after measuring one of them proceeded to make jackets for the remaining twenty or thirty by his dimensions? Yet what else are we daily doing in much of our instruction? We prepare a common garment for all our pupils. One it fits well; for another it is altogether too large; while a third is obliged by it to twist his arms into the oddest postures, and moves indeed in a "strait jacket." Let us fit the coat to the wearer.

Again, secure the greatest possible Concentration of mind, while you, at any time, exact study, or hear the recitations of the children. We lose immeasurably by requiring a length of attention to their books inconsistent with severe application. A child learns nothing, while in that dreamy, half-living state, in which many spend much

of the three hour's exercise. Memory depends on attention ; and that can be given unremittedly but for a few moments at once. Children are volatile and unfixed in their thoughts. We should never forget this, but allow them perhaps more time than we commonly do for their recess, or change their objects of attention more frequently. Let the teacher select his own means, but I would earnestly press the necessity of requiring a fixed, intense application of the mind, when study and exercises are in hand, and of giving proportionate recreations.

Teach habits of Observation. Children naturally discriminate. They do it in their sports ; the boy always knows who should stand at the goal, and who toss the ball. Make him just as certain in his studies. For this purpose he must watch. He must distinguish between things very nearly alike. Educate him to perceive shades of difference in truth and error. Do not allow him to call a thing yellow which is orange-colored, or that white which is of pearly aspect. Thus only can we train up men, to be accurate in business, to testify intelligibly and correctly in a court of justice, to be true specimens of the symmetrical man.

Children should be educated in good habits of Expression. They must not only know how a problem is solved, but must be able to state the method clearly and fully. Quite as much is gained by endeavors to communicate knowledge as by solitary study. This habit gives a command of language, which the scholar will hardly otherwise acquire. It shows him the extent of his resources, and where he needs fresh application. It gives him fluency of utterance, and at the same time grammatical propriety. In some schools the teacher is content with guessing out the ideas and meaning of the scholars. They speak, by hints, in half-formed sentences, and with a tone and manner so loose, disjointed and slovenly, as to savor of any place rather than a school-room. It is quite as important for the education of a child that we should understand him, as he us. Thus only can we determine, whether he is really acquainted with the subject before

him, whether he has just ideas, or is only giving us mouthfuls of words.

Aim in all things to secure the utmost Accuracy. Do you teach writing, be not satisfied with a scholar's marking over the destined page, or half page, but see that every letter is correctly formed, if but ten be written for an exercise. Are they spelling? Do not judge of their proficiency by the number of columns they can falter through. If each pupil can spell but a single word let that word be first pronounced, and that distinctly, and then let each syllable be given separately, and each letter with its exact sound. We are a nation of mis-spellers. It is not three years since I knew a graduate of a college commit such atrocities in spelling the words of his performance at commencement, as ought to have put a child of eight to the blush. To the teachers of our primary schools I would say, humanity forbid that you ever send such pupils to our colleges. And of this be sure, that if you neglect their spelling, no high school, academy, nor professor will supply the deficiency. Spelling seems a small thing, a matter that comes of course, but it is not so. If the little gems are not set round the leaf in its morning tenderness, no mid-day sun will ever shed the early dew.

Would you make a child accurate, teach the Elements of learning thoroughly. Edmund Stone, the celebrated mathematician, was seen, at the age of seventeen, by his employer, the Duke of Argyle, with a copy of Newton lying by his side in the garden where he worked. "Whose is this book," asked the Duke. "It is mine," said Stone. "Do you understand geometry and Latin?" "A little," said the youth; "when I was seven years old, a servant taught me to read, and I have studied some since, by myself." Behold the fruits of a mere knowledge of reading! Doubt not that if you teach but the rudiments correctly, God will furnish even the poorest child in your school opportunities for self-education. Help a scholar to form good habits, in the beginning, and he may then help himself in the future.

"Few branches, and well," should be the teacher's motto. I know one who requires his scholars to read a sentence three or four times over, if a single error is committed in the repetition. This practice will not make rail-road readers, those who are praised according to their speed; but, I am confident it will make correct readers, though they should advance only at the humble rate of a man's unaided walking. Scholars, to be accurate, must review their lessons often and thoroughly. Each exercise should be bound by bands of steel to all that precede it. Be not ambitious to carry a pupil over many authors or many pages, but be perfectly certain that there is no line or word he has passed over, which he does not now understand. The crate is to be filled with precious wares. Let each piece be wrapped right, packed securely for itself, and in relation to all the others. If one be placed wrong, in the journey of life, it may jar and crack its neighbors, and spread devastation through the whole.

We are now to look briefly at some of the Methods of instruction in the school-room. It may be conducted orally, or by manuals, or conjointly by both methods. Each of these plans has its peculiar advantages, and each some evils, inseparable from its nature. Teaching by conversation with a child keeps his mind active, and it impresses whatever he is hearing, for the moment. But it is unfriendly to systematic culture, and rigid mental discipline. It is excellent in awakening the attention of the sluggish; it is useful, nay, indispensable in the explanation of difficulties which spring up by the way, during study or recitation. A question often proves the "open sesame" to a child's mind, effecting an entrance, and throwing light, into regions of profound darkness. Oral instruction is the more requisite from the poverty of our school books. Many of these afford only glimpses of the subjects they treat. Instead of exciting the interest, by warming the heart of a child, they not seldom act as complete refrigerators. Some are so vapid, and show so little knowledge of the capacities of childhood, as to remind one of the green-house built in East India, by the wife of

a British Governor, the effect of which was to exclude every particle of heat from the plants. Who can teach geography, for example, by relying on any manual now in existence ?

Still there may be some benefit in the use even of a poor text-book. For it may force the mind into vigorous efforts for correcting the faults of the author. Folly teaches something, as well as wisdom, in this world. In any event, manuals do good by assisting children in self-education. They present a kind of facility, on which, in after life, we must often depend. They tend to form habits of systematic, persevering mental exertion. They furnish a reply to that question so often put forth by scholar and parent, "What good will it do to study this or that branch?" They show the good to consist, not in the thing learned, but in the *act of learning*, in the mental discipline and power that come from indispensable effort.

Oral instruction is particularly adapted to early childhood. From six to eight years of age, a scholar learns little from books. The mind is then so volatile and discursive, as to resist attempts to induce protracted study. It must be taught, not in the abstract, but in the concrete. The method pursued by Carlyle, in his French Revolution, that of giving sketches and pictures, instead of connected essays, is best suited to younger pupils. This is the actual course pursued, indeed, by a large proportion of the adults of our race through life. Self-taught men gain their knowledge and power by fragments, not by the study of long and formal treatises. We all acquire much by conversation, that is, orally, disconnectedly. Probably we gain more information and mental ability by this, than from all our teachers, books, and systematic education. Nature, therefore, sanctions the oral teaching of the young.

But though we may point the little child, for a knowledge of the heavens, first to the most striking objects, the sun, the moon, and the visible stars, yet as he advances in years, we must teach him that these all belong to a

system, that the golden piles of the sun-set sky rise in conformity to a law ; that every movement which once appeared to him accidental, is subject to a fixed and universal principle. Thus he, who, at four saw only a splendid panorama above and around him, shall, at fourteen, comprehend the optical illusion, and grapple with the sublime science of Astronomy. You may talk *with* a child about his studies, profitably, from his earliest years ; but you can talk *to* him, to advantage, only as his mind expands and approaches nearer the level of your own. Manuals do not generally converse with the scholar, they only give him lectures. They can, therefore, be relied upon only in the more advanced periods of childhood.

Shall our pupils recite singly or simultaneously ? Each of these methods has its advocates. It is said that while a class are reciting together, each individual in it hears the same amount of instruction as he would, were he the only one reciting ; and that thus also the attention of all is secured throughout the entire exercise. But the result of my own observation is, that while this latter advantage is imperfectly secured, there are ordinarily serious evils attending this practice. It leads the poorer scholar and the indolent one to lean on their neighbor, for each coming sentence of the passage or answer required. I have found many children who spoke loudly in a simultaneous recitation, struck dumb, by being called to recite on their own responsibility. It exposes them also to a sing-song tone, in reading and reciting, an evil incident to the best scholars in a class. Fewer exercises and a thorough, personal examination of each pupil, are, I suspect, if the old, yet the better way. The new method — that of simultaneous instruction — may leave our schools ultimately in the condition, in which Dr. Johnson says the people are sometimes left by attempts for the universal diffusion of knowledge ; “like beggars in a crowd, where bread is being scattered, every one will get a mouthful, — no one a meal.”

The Monitorial system deserves a few words, as we pass. This is recommended by some important consider-

ations. It gives the scholars the benefit of sympathy from a teacher little more advanced than themselves. Dugald Stewart, I think it is, says that the pupil, who has just finished an exercise, is better qualified than the master, to teach it to the next class. One thing is certain, he himself derives great good from the call to impart his knowledge to others of a standing similar to his own.

But we must recollect that there is an *art* of teaching, which it demands years of experience to acquire. The principal ought surely to be a far better instructor than any one of his pupils. To secure the utmost direct attention from him to each scholar, I would, therefore, reduce their number, rather than often employ monitors. If a school must be large, let the studies pursued at one time be fewer, and by great care in the classification of the pupils, bring yourself as often as possible into contact with each individual, and resort to the monitorial system only on emergencies.

On the great subject of the means of improving our teachers, and as an aid in promoting the best school instruction, let me recommend their Association for discussion, conversation, and mutual enlightenment. Let them come together to compare their plans and methods of teaching, to recount their various obstacles, and the means of removing them. A dissertation might be occasionally read, going into the philosophy of education, a subject on which no teacher should be wholly uninformed. The simple narration of their several trials would be a manifestation of sympathy, which alone would attest the value of such meetings. If conducted with frankness, candor and kindness, they could not fail of doing great good.

Every teacher will find advantage in keeping a Record of his experiences in the school room. How much is daily transpiring there, which would aid him essentially in his task, were it present to his mind at the precise moment of need. He should understand the talents and propensities of each pupil in his care. Let him then note the phenomena of their characters, and fix them in his memory by the pen. He is a juror, one of that sacred com-

pany entrusted with the rights, hopes, and destinies of the coming generation. Not only must he adhere to the law, to his general rules and regulations, but enchain on his mind the evidence drawn from the complex facts of the school room. If he neglect to do this, he cannot try each pupil with strict justice. No teacher can secure the full benefits of his past and passing experience without keeping either on the tablets of a very strong memory, or in written characters, a faithful record of the difficulties, successes, queries and their solutions, that arise in his daily work. There are few, whom the prospect and the habit of committing such results to paper, will not quicken to an unaccustomed acuteness of observation.

But the most infallible means of success in teaching is, that the teacher add to all other helps that of taking constant heed to Himself. Of all the streams he would send forth, he must be the upper spring. It is not by set speeches, that he can convey all knowledge to his scholars. Unless he possess the personal power to excite a thirst for learning, his efforts may only tend to their intellectual poverty. He must gain and secure their affections. Love is the silken chord, stronger than cables of coercion, by which he must draw them to the fountains of wisdom. It will be his countenance, his manner, his tones, and not his cold words alone, that will interest their young hearts in him, and through him, in the studies they pursue. Let him not hope to effect any thing, however, by mere appearances. Children pierce every covering and see the naked heart. We must, therefore, subdue all unkind and unjust feelings, and cherish a parental regard for our pupils.

The teacher should watch daily the occurrences of the school room, and draw thence materials to mould their characters. If the plant be watered at the right hour, when the calm evening of reflection has come, its root will be nourished, and vigor, and beauty, and life will be shed through its foliage and flowers. The same service performed in the heat of mid-day, when the sun of passion is high, would but waste the waters of wisdom, and leave the stock parched with all evil.

Has the teacher any trouble with his scholars, let him always recollect the advice of Salzmann, and "look first for the cause of it, in *himself*." Let him regard his own practice as a model for theirs. Must they be accurate, so let him be. Does he expect them to be diligent, just, patient, benevolent, pure, he should ask if these traits will spring naturally from sympathy with his spirit? This nation needs shining lights at the teacher's desk. Each who now fills that high station should count himself called to be a reformer. As Fellenberg, when looking on Switzerland, said of the three hundred pupils training for its teachers, so let this people say of you: "These instructors are the great engine to regenerate the land." So estimate your office and you will each be a living code, enlightening the minds, purifying the hearts, and, under God, redeeming the souls of the precious band, given by parental solicitude and in patriotic faith to your charge, to be prepared by you for the solemn and illimitable future.

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LECTURE V.

ON

COURTESY,

AND ITS

CONNEXION WITH SCHOOL INSTRUCTION.

BY G. F. THAYER.

THE subject on which I am to address you is COURTESY, as it is to be taught and practised in school, and thence carried abroad into society.

In treating the topics that fall under the general subject, I shall avail myself of a very liberal interpretation of the term, and endeavor to point out the deficiencies which exist in the young, in relation to what constitutes good breeding, — in those minutiae, on the observance of which, the comfort of persons of delicate nerves and refined sensibility depends. And allow me to insist on their ultimate importance, notwithstanding their insignificance when considered abstractly and singly. The general relation of things illustrates this idea. What is there, from the ant-hill to the cloud-o'er-topping Andes, that is not composed of atoms? This magnificent globe, the handiwork of Infinite Power, is made up of particles too minute for the human eye to reach. The liquid portion of it, that wonderful production of Omnipotence, is a collection of infi-

nately small globules, gathered into the mighty oceans, whose agitations mock all the energies of man, and drown whole cities in "their wild waves' play."

The atmosphere, — that curious contrivance of Paternal Goodness, through the agency of whose manifold properties the ear is regaled with music, the smell with odors, and the eye with objects of delight, — is a material substance, whose elements are inconceivably minute! And yet these all are the production of a power so vast, as to *will* into existence whatever and in what manner soever it might suit his Omniscient Wisdom to create. Shall we, then, in aiding to form a human character, despise the trifles of which it is to be composed?

What is there in nature or art that is not the result of a combination of parts? The bread we eat, the fabrics that form our dress, the couch on which we repose, — reflect on their various and numerous elements, — are all small, and, singly considered, insignificant or mean. Language, the vehicle of our ideas, whether written or spoken, is composed of particles which in themselves convey no notion of their combined power; and, when looked at or listened to apart from their connexion, excite no thought, arouse no emotion. And yet, what may not, what *does* not, language effect in the hands of eloquence?

I need not, I trust, urge this point further, although it is susceptible of a universal defence. Still, whether admitted or not, in *theory*, the practice of teachers evinces but a very doubtful evidence of such faith. Hence we find a kind of leaping at a subject, instead of an investigation by single steps, which may account for the very imperfect results in most of our modes of education, whether religious, moral, political, or literary.

Children are brought into life plastic, and, for a time, passive beings; ready to receive those mouldings and impressions, which the training of a mother may produce; but before they are consigned to the teacher's care, this original characteristic is in a considerable degree obliterated, or at least so modified, so perverted by bad management, evil example, or the indulgence of unhappy propen-

sities, with which the original elements of most human beings are to some extent intermixed, as to render the task of the educator one of almost hopeless labor, and compel him to deprecate the fate that consigns these helpless ones to parents so unfit for their mental and moral culture.

But let us not despair. Let us not attempt to finish our task in a day ; to do all our work at once. As the child who carries home, from his first half-day's session at school, the knowledge of one letter of his alphabet, is content, and even proud of his acquisition, so let the faithful teacher suppress all anxiety, if, in her efforts to eradicate bad habits in her pupils, she can discover, from day to day, but a single step taken in the road to amendment ; being well assured, that persevering fidelity will in due time reap its reward.

The most common faults in deportment, or neglect of the courtesies of life, among school children, consist in the indulgence of boisterousness, uncleanness, rudeness of speech, disrespectful tones ; and, indirectly, lack of order in relation to clothes, caps, books, &c., carelessness in regard to the property of others, or thoughtlessly meddling with others' affairs.

Among the regulations of a school of long standing, in one of our large cities, we find the following requisitions, which, with some exceptions, are connected with our subject ; and reference to which I have thought would lead us to the consideration of those details, most profitable to the practical teacher and conductor of a school.

" Boys are required to scrape their feet on the scraper, and to wipe them on every mat they pass over, on their way to the school-room ; to hang their caps, hats, overcoats, &c., on the hooks appropriated to them, respectively, by loops prepared for the purpose ; to bow gracefully and respectfully, on entering and leaving the school-room, if the teacher be present ; to take their places immediately on entering ; to make no unnecessary noise within the walls of the building, at any hour whatever ; to keep their persons, clothes, and shoes, clean ; to carry and bring their books in a satchel ; to quit the neighborhood of the school,

in a quiet and orderly manner, immediately on being dismissed ; to present a pen by the feather end, a knife by its haft, a book by the right side upward to be read by the person receiving it ; to bow, on presenting or receiving any thing ; to *stand*, while speaking to a teacher ; to keep all books clean, and the contents of desks neatly arranged ; to deposite in their places all slates, pencils, &c., before leaving school ; to pick up all hats, caps, coats, books, &c., found on the floor, and put them in their appropriate places ; to be accountable for the condition of the floor nearest their own desks or seats ; to be particularly quiet and diligent, whenever the teacher is called out of the room ; and to promote, as far as possible, the happiness, welfare, and improvement of others."

Under the head of 'Prohibitions,' are the following items, which it may be useful, in this connexion to introduce.

"No boy to throw pens, paper, or any thing whatever, on the floor, or out at a door or window ; to spit on the floor ; to mark, cut, scratch, chalk, or otherwise disfigure, injure, or defile, any portion of the school-house, or any thing connected with it ; to meddle with the contents of another's desk, or unnecessarily to open and shut his own ; to use a knife in school without permission ; to quit the school-room at any time without leave ; to pass noisily, or upon the run through the school-room or entry ; to play at *paw-paw*, any where, or at any game in the school-house ; to retain marbles won in play ; to whittle about the school-house ; to use any profane or indelicate language ; to nick-name any person ; to indulge in eating or drinking in school ; to waste school-hours by unnecessary talking, laughing, playing, idling, standing up, gazing around, teasing, or otherwise calling off the attention of others ; to throw stones, snow-balls, and other missiles, about the streets ; to strike, push, kick, or otherwise annoy his associates or others ; — in fine, to do any thing that the *law of love* forbids ; that law which requires us to do to others as we should *think it right* that they should do to us."

These regulations, it is perfectly obvious, from the pro-

miscuous manner in which they are introduced, were adopted as cases occurred in school to render certain *laws* necessary. Hence, they are not arranged according to their relative importance, but seem generally to have a bearing, directly or indirectly, on the subject of the present discourse.

And here let me pause a moment, to say, that although some of them may be out of place, I have ventured to introduce them all, as found among the rules, &c., of the school adverted to, because I wish to throw out some hints on the subject of *order*, in connexion with that of *courtesy*, for which these items will serve as my text. In fact, I may almost claim the *identity* of the two, when I consider the result of both to be so similar, namely, the promotion of the satisfaction of those about us, and the most agreeable regulation of ourselves.

If I can in this Essay render any service to my brother teachers, or rather, to my *sister* teachers, under whose care our children, in their earliest stages, are usually placed, it must be done by plain statements and minute detail. I shall, therefore, take up the items just read, separately, and comment very briefly upon each, as I proceed.

Scraping the feet at the door, and wiping them on the mats. This should be insisted on as one of the most obvious items in the code of cleanliness. It is not only indispensable to the decent *appearance* of a school-room, but, if neglected, a large quantity of soil is carried in on the feet, which, in the course of the day, is ground to powder, and a liberal portion inhaled at the nostrils, and otherwise deposited in the system, to its serious detriment. Besides, if the habit of neglecting this at school is indulged, it is practised elsewhere; and the child, entering whatever place he may, shop, store, kitchen, or drawing-room, carries along with him his usual complement of mud and dirt; and the unscraped and unwiped feet are welcome nowhere, among persons a single grade above the quadruped race.

I may be told, it is a matter little attended to by many

adult persons of both sexes. To which I would reply, in the language of Polonius,

— " 'Tis true — 't is pity ;
And pity 't is — 't is true."

But this, instead of being an argument in favor of the non-observance of the wholesome rule in our schools, only points more emphatically to the duty of teachers in relation to it ; for when, unless during the school-days, are such habits to be corrected, and better ones established ?

I am fully aware of the difficulty of carrying rules like this into execution, even among children of double the age of those that form the schools of some who hear me ; and do not forget how much this difficulty is increased by the tender age, and consequently greater thoughtlessness, of most of the pupils of the schools usually taught by females ; but still, much may be done by proclaiming the rule, and placing at the school entrance one of the elder scholars, to remind the others of it, and see that it is observed, until the cleanly *habit* be established.

In the school above alluded to, the rule has grown into so general observance, that the discovery of mud on the stairs or entry, leads immediately to the inquiry, whether any *stranger* has been in. For, though few carry the habit with them, all are so trained by *daily drilling*, that it soon becomes as difficult to *neglect* it, as it was at first to regard it.

Hanging up on the hooks, caps, outer garments, &c., by loops. It is not every school that is provided with hooks or pegs for children's caps, garments, &c. All, however, *should* be so provided with as much certainty as seats are furnished to sit upon. It not only encourages the parents to send the children in comfortable trim, but induces the children to take better care of their things, especially if a particular hook or peg be assigned to each individual pupil. It is one step in the system of *order*, so essential to the well-being of those destined to live among fellow-men. If dependent on the attention of mothers at

home, I am aware that many children would often be destitute of the looks spoken of; but the children themselves could supply these, under the teacher's supervision; for I understand the use of the needle is taught, in many schools, to the younger pupils of both sexes, and has been found a very satisfactory mode of filling up time, which, among the junior classes, would otherwise be devoted to idleness.

Bowing. All nations, civilized and barbarian, have some mode of testifying respect to superiors in age, or rank, or wisdom. That most common among civilized and enlightened nations, in the present age, is the *bow*. It has also come to be used between persons of similar grade, as a token of recognition, and an accompaniment to the friendly salutation of the day; and no one, excepting the disciples of Penn, who abjure almost every external custom of the world's people, considers it as an act of degradation, or in any degree improper. In fact, it expresses the same thing in our sex, that the *reverence*, — so to call it, and as it was formerly called, — in the female does; which is clearly defined by its present name, *courtesy*; and this is what we contend for. It should not by any means be neglected, either at school or at home. Nothing tends so much to give the right feeling which should accompany this ceremony, as an answering salutation from the teacher; and, when convenient, the addition of the cordial '*Good morning*;' &c. should be made. Indeed, I should *object* to a pupil's making the bow, merely because he is at the school-room door, if no notice is to be taken of the compliment. I would not have it thus unmeaning, or slavish. The *place* is in some sense *holy*; but made so, mainly, by the pure sympathy of mind with mind, and heart with heart; and I would have the child salute, not the inanimate walls, but the friend who presides within them.

It would also be useful for children thus to salute each other, as they meet in their walks, in the streets and elsewhere. It would engender a degree of respect, by which their mutual relations would be much improved, and a

check given to that extreme familiarity so proverbially injurious.

I have known some schools to be distinguished for this act of courtesy, by its pupils, on meeting persons in the streets, gracefully touching the hat, while a large majority of schoolboys not only omit *this*, but the bow likewise ; nay, look away, or *cut* the individual altogether, and especially if it be the teacher. This, to be sure, may and often does arise from shame-facedness ; but children should be taught at school not to indulge such ill-bred timidity.

The children of European parents, we find, are seldom lacking in this token of civility, which gives them an appearance of manliness that most of our own boys cannot claim.

In this connexion, I would remark, that some parents forbid all appendages of language, in speaking to others, merely as expressions of respect. In replying to a question, the answer must be given in the blunt monosyllable, *yes* or *no*, without the addendum which we, as adults, are accustomed to make, when addressing our *bettors* or our elders. This, however, is principally confined to the *fashionable* world ; but, like many other fashions, it has its rise in short-sighted folly, and is " more honored in the breach than in the observance."

Of course, I say nothing of those sects of religionists, who have conscientious scruples in the premises ; all such, be they wisely founded or not, I pass unnoticed, or at least uncensured ; for their quiet manners and peaceful habits can never jeopard the moral or the social compact. But with others, the " Yes, sir," and " No, sir," of good old Puritan times, I shall never fail to vindicate.

I should likewise always expect a child to say, if I asked him to accept a thing which I offered, and he declined, " No, I thank you," or something of the kind ; and if he accepted, to express it in the words " Yes, if you please," or equivalent terms ; but how frequently does one hear, in such cases, only the naked *yes* or *no*, uttered in the most laconic style, as if the child felt offended at the question.

Now, *words are cheap*, and a few can as well be applied as not, in these cases ; and I feel almost disposed to set up for a reformer of the children's manners, even at the table of a stranger, when I find such neglect of an expression of courtesy, so necessary, in my apprehension, to finish the sentence. In doing this, however, I should not forget the importance of removing that *gulf* between the teacher and the taught, or the parent and the child, so justly deprecated by a friend of children, in an eloquent discourse on these relations. I think as highly as any one of that contact of mind with mind, that sympathy of feeling and good understanding, which should subsist between the parties ; but I feel, likewise, that the two things are perfectly compatible with each other ; as my own child cannot love or confide in me the less, because I require of him an attention to those laws of good breeding, which civilized society has proclaimed to be requisite between parties so related.

The distinctions of marked respect, awarded by youth to age, in the past generation, have well-nigh become merely "the legends of tradition." To me, this is matter of serious regret. The transition from lack of external respect to indifference, and even contempt, is so easy and natural ; and from a disregard of venerable men, to that of venerable things and venerable institutions ; that I trace, or think I trace, the disregard of wholesome laws, of those moral principles which formerly were the palladium of our republic, the frequency of mobs, riots, lynchings, insurrections, which have of late years tarnished our national fame, to that notion of "liberty and equality," that levelling *down*, which, in the hands of the multitude, without some such restraints as those alluded to, to hold them in check, and show them their true position, become anarchy, and the most frightful licentiousness !

How awful is the responsibility of teachers ! How assiduous should they be, to do all in their power to stay the swelling flood, which threatens to prostrate to one common level the good and the bad, the wise and the ignorant, the child below his teens and his gray-haired sire !

I confess that I am *alarmed* at the prospect, and feel impelled to exert the humble faculties that God and Nature have given me, to aid in averting the threatened evil. *All* may do something; you, teachers, may do much. You are training the thousands that, in less than the quarter of a century, will form the people of this nation. How soon it will be here, and how large a portion of *us* will, ere that period, be crowded from the scene of action! Let it be our endeavor so to act our parts, that, when we are gone, those who will then occupy our places will feel *constrained*, not only to "rise up and call *us* blessed," but, influenced by our example and our instructions, will see to it, that the commonwealth of our country sustains no injury at *their* hands.

The next four or five requisitions are valuable, as affecting the habits of the children no less than as promoting the well-being of the school. Children cannot, at four or five years of age, when first committed to your charge, be supposed to have any fixed, acquired principles; it therefore becomes important to train them to good habits, as the best auxiliary to rectitude which they can enjoy, in the absence of the higher and nobler motives, to be acquired in maturer years.

The first of the four relates to the scholars' taking their places, on entering the school-room. This is a right step, and the only safe one. If they wander about, they will probably fall into temptation, and be led to do something they ought not to do.

I have seen children, on a person's going into a school-room, quit their seats, gather about the visiter, and stand, with mouth ajar, drinking in, with the most intense interest, every word said to or by the stranger, as if the communications related to the falling of the sky, or some other equally wonderful phenomenon. What in deportment can strike a delicate mind with more surprise and disgust than this? In some schools, Lancaster's tablets, containing the suggestion,

"A PLACE FOR EVERY THING,
AND EVERY THING IN ITS PLACE,"

occupy a conspicuous situation. It should not be disregarded. It is a valuable direction ; but should particularly apply to the keeping in place of the scholars themselves.

The next forbids unnecessary noise. Children are, by nature, active little beings, and it is a serious privation to them to be required to sit still. The convenience of others, however, demands it ; and without a good degree of quiet, worthless will be the result of a teacher's labors. Besides, the power of sitting still and minding one's own affairs, is an attainment of no despicable rank, and one that many adults might, with advantage, add to their stock.

The next in order is, on keeping clean the person, clothes, and shoes. This, I am aware, must cost the teacher a great deal of labor to enforce ; for if sent from home in a clean condition, the chances are more than two to one, that, on reaching school, a new ablution will be necessary. And in how many families this business of ablution is rarely attended to at all, with any fidelity ; and as to clean clothes and shoes, if insisted on, the answer might be in some such *pleasant* and laconic language as this : " He ought to be thankful that he can get *any* clothes, without all this fuss, as if he were dressing for a wedding or a coronation ! " Still, the rule is a *good* one, and should be enforced, as far as practicable. *Water* can at least be had ; and if a child seems a stranger to its application, one or two of the elder scholars should be sent out, as is the practice in some European schools, to introduce it to him, and aid him in using it. And if you can arouse him to feel some pride in keeping his dress and person clean, and his shoes well polished, or at least, in keeping them *free of mud*, you teach him a lesson of self-respect, that may prove his temporal salvation, and bring him to be, when out of school, instead of the squalid vagrant, a companion of pilferers and refugees from justice, the incipient worthy member of society, and perhaps a benefactor of his race. It is amazing to reflect how very slight a circumstance in the life of a human being, in the early stages, sometimes casts him on that tide, which leads to glory or to infamy !

Some one of note has said, that "he considers cleanliness as next to godliness;" and I have been accustomed to look upon one, thoroughly clean in the outward man, as necessarily possessing a clean heart, a pure spirit. Whether it may be adopted as a rule of judgment or not, need not now be decided. The claims of cleanliness, are without considering the deduction as infallible, too commanding to be resisted, and should ever be maintained.

The fourth relates to quitting the neighborhood of the school, on being dismissed. This is desirable for the safety of the children; it removes them, to some extent, from temptation, and aids in the fulfilment of the reasonable expectations of parents, that their children will be at home at the appointed hour. It is a practical lesson in punctuality, which, as the young come into life, will be found of great service to them. It may be ranked with behaviour, and considered as among those things which constitute the character of a good child. It is especially due to the families residing in the vicinity of the school. Do what you may to prevent annoyance, it is scarcely possible for a large school to be an agreeable neighbor to families within its hearing. They are subject to its petty disturbances, in all states of health and sickness, in trouble and in joy; and are surely entitled to the relief afforded by dismissal and sending the children to their homes. Shouting, screaming, and yelling, should be prohibited, and the children directed to go away in a quiet and orderly manner. Surely, every principle of courtesy, of kindness, and good neighborhood, demands it, and should not demand in vain. Who has not waited, with the operations of some of the senses suspended, for the periodical abatement of an intolerable nuisance, and *felt*, in due time, all the joy of the anticipated relief?

The next three rules are so obvious and natural, that, did we not witness their infraction, it would be difficult to conceive of it, excepting in cases of thoughtlessness. Still, in a majority of instances, the rules *are* disregarded, and consequently demand notice. They direct the child to present a pen with the *feather* end towards the person

receiving it, a knife by the haft, and a book with the right side up for reading ; — simple directions, the propriety of which is so evident, as to forbid any argument to urge them on your attention. Civility to others often requires of us some slight personal sacrifice ; but here, the trifling act may be performed in the *right* way, with the same facility as in any other.

The next requisition in course is, that the pupil bow, inclining the body slightly, on giving any thing to, or receiving any thing from, another. This is a rule practised by every well-bred man, and conciliating the goodwill of every observer. I would not, on any account, have children civil from *policy* ; it is desirable to have them so from nature. But if they are not so, they should be *taught*, and either exercise these little courtesies, because they are right in themselves, or because they have been directed to do so. If, however, they knew the great *gain* arising from their observance, the acumen even of children would secure all due attention to them.

It would not be too much to say, that many a lad owes his fortune in life to a well-timed and graceful bow. "A man's manners form his fortune," is a trite proverb, which many of us wrote over and over again, as a copy-slip at school. There is much truth in it ; and the *bow* is considered by many as the very *essence* of manners. We notice this in the rustic mother's first direction to her child, on presenting him to a visiter, as she, in her not very grammatical but expressive interrogatory, calls out, "Where's your *manners*, John?"

Next, boys are required to stand, while speaking to a teacher. This is a very wholesome requisition, and highly useful in promoting that distinction between the teacher and the taught, which it is the tendency of some modern innovators to break down, to the prejudice of good order, necessary discipline, and sound learning ; but on the observance of the principle of which, the permanency of our time-honored and valuable New England institutions depends.

To my apprehension, there is something exceedingly

gross in a child's *sitting* while talking to a teacher who is *standing*. It is an inversion of the natural order of things, and brings to my mind the quaint dream of a humorist, depicting the future relations of beings, and representing a horse as mounted upon his former rider, and a fat young turkey spitting and roasting the cook !

Next, to keep all books clean, and the contents of desks neatly arranged. If, as has been said of us, a full-grown Yankee cannot talk five minutes in the open air, without exercising his mechanical tact, there seems to be the same kind of irresistible necessity for a boy to mark, scrawl, and draw pictures on the blank leaves of his class-books ; to say nothing of the soil and dogs-ears, their almost invariable concomitants. Now, this ought not to be. On every good principle, it should be suppressed. It is a positive waste of property ; an unpardonable tax on (frequently) very scanty means. It nourishes a habit, alike hostile to thrift, to prudence, and to neatness. It depreciates, to the young mind, the value of education, by abusing the instruments employed in its acquisition ; and by habitually *misusing* what belongs to the individual, leads him to underrate, and to take similar liberties, with the property of others. If the scholars have desks, their contents should be neatly arranged, not merely because it pleases the eye, but because it is far more convenient ; because any article wanted may be thus more readily found ; fewer removals will be necessary, and books will consequently last longer ; *time* will be saved, impatience avoided, order preserved, and its stamp become more and more deeply imprinted on the character, which will be, to a young man, a recommendation of very great importance.

The rule requiring all slates, &c., to be deposited in desks, before quitting school for the day, partakes so much of the nature of this, that nothing further needs be said upon it.

Boys are next required to pick up hats, caps, coats, &c., that lie in their way, as they pass along. This rule proposes the benefit of others, and should be always prac-

tised. The good turn that one may render in this way is paid back, as opportunity offers; or is transferred to another who may need it; and thus a free circulation of little friendly offices is maintained. Children have good feelings, but they are slow to express them, without some process of developement. Hence, with few exceptions, the evidence of their existence is seldom exhibited, until some training has brought them out.

"I consider a human soul without education," says Addison, "like marble in the quarry; which shows none of its inherent beauties, till the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it." This sentiment may be applied to the intellectual and the moral systems. Education is requisite to show their properties, which, undeveloped, exist to no useful purpose, but remain a dormant possession to the close of life. The necessity of this rule can be fully understood by those only who are familiar with the heedless habits of childhood. Fifty pens, if furnished at the teacher's expense, shall be passed over fifty times, by fifty boys, and not one be picked up by any of them, where no such requisition is in force; and so with books or pencils, copy-slips or caps.

The next rule is kindred to this, but goes further. "Every boy to be accountable for the condition of the floor nearest his seat;" that is, he is not to allow any thing, whether valuable or not, to lie on the floor, and, consequently, every thing contemplated in the preceding rule, as far as any individual's vicinity is concerned, is taken care of, and all worthless articles likewise removed. This making committee-men of all the pupils must have a very good effect on the condition of the school-room, and promote that neatness and order, which are above recommended.

The next rule requires the pupils to be particularly quiet and diligent, when the teacher is called out of the room. This I regard as of very great consequence; for it involves a sentiment of magnanimity, which it should

be the aim of all guardians of the young to implant, to develop, and to cherish. Children often infringe school regulations, and much is to be overlooked in them, especially when at a very tender age. Their little minds are scarcely able to entertain, for a long time together, the influence of many rules, except under the excitement of great hope or fear; and when the teacher is *present*, they often unconsciously offend, and should be judged with clemency; but when left as their own keepers, they should be early made to understand how discourteous, how dishonorable, how base it is, to transgress the laws of the school. Each should vie with each in good example, and thus convince the instructor, that confidence reposed in them can never be abused.

The last item, under the head of Requisitions, is this: "To promote, as far as possible, the happiness, comfort, and improvement of others." If to the few exclusively moral and religious obligations, those of *courtesy* be added, this requisition cannot fail of being observed. I say, exclusively or *strictly* moral, because the notion of courtesy hardly enters the mind, when we speak of *moral* conduct; and yet, in nearly all the minor points, and in most which affect the happiness of others, in our ordinary intercourse with them, apart from the transactions of business, it is *courtesy* that influences us most. It may be denominated the *benevolence of behavior*. Aware I am that a hypocrite may be courteous; and hypocrisy in a child is inexpressibly loathsome. But hypocrisy is not a *necessary* attendant on courtesy. One may be as courteous as Lafayette, and yet as pure and upright as Washington. If, then, school-boys are kind-hearted and friendly to their mates, and evince it towards them in their manners, they will, by their example as well as by their words, fulfil the injunction of the rule.

The "*Prohibitions*" are in the same spirit as the *requisitions*, and seem to be much the same in substance, although thrown into a negative form of speech. The first is in these words: "No boy to throw pens, paper, or any thing whatever, on the floor, or out at a window or

door." This refers to a *voluntary* act of the pupil, — the rule requiring boys to pick up whatever is found on the floor, to those accidental scatterings, for which one would not be culpable. The prohibition is founded on that necessity for order and neatness, which must ever be maintained in a well-conducted institution, to whatever object worthy of attention it may be devoted. And this is urged thus repeatedly, because of the ineffable importance of *first steps*. **BEGIN RIGHT**, should be the motto and rallying word of every nursery and every school.

The next forbids *spitting on the floor*. This topic I would willingly avoid, but fidelity to my charge forbids it. The *practice*, disgusting as it is, is too prevalent in many of the families that furnish pupils for your schools, to be overlooked, or winked out of sight; and if the children could carry home new notions in regard to it, I am sure you would have furnished a good lesson to their parents.

The habits of large portions of society demand a reform. It is futile to expect any general amendment in those who have grown old in given practices; but with the children, those whose habits are, to a great extent, yet unformed, much may be done. And although the counteracting influences of home may militate against your wholesome requisitions, happy is it for us, that a goodly portion of New-England respect for teachers still remains, to give authority and weight to your well-founded and reasonable rules. In many, if not in most families, of our own countrymen, the fact that the 'school ma'am' said so, is sufficient to make the rule promulgated binding on the parents; the mother, especially, will exert her authority and influence on the teacher's side; and if the teacher possesses the qualities of judgment, discretion, a proper consideration for the circumstances of the families to which her children belong, to guide her in the adoption of her regulations, she will be able to exert a power for good, within the sphere of her daily duties, which will continue to be felt and acknowledged, long after she shall have rendered her final account.

Next, marking, cutting, scratching, chalking, on the

school-house, fence, walls, &c., are forbidden, as connected with much that is low, corrupting, and injurious to the property and rights of others. They are the beginnings in that course of debasing follies and vices, for which the idle, the ignorant, and profane, are most remarkable; the first steps in that course of degradation and impurity, by which the community is disgraced, and the streams of social intercourse polluted. You mark the track of its subjects as you would the trail of a savage marauding party, by its foul deeds and revolting exploits; as you would the path of the boa constrictor, in its *filthy slime*, which tells that man's deadly enemy is abroad. And we are called on, by every consideration of duty, to ourselves, to our offspring, and to our race, to *arm* against this tremendous evil, this spiritual bohon upas, which threatens so wide-spread a moral death.

We cannot escape the evidences of this, which assail us on every hand, sometimes on the very walls of our school-houses and churches; but especially in places removed from *public* view, where the most shocking obscenity of language is displayed, to poi-on the youthful mind, illustrated by emblems, which, in the words of one who deeply mourns with us over the existence of this monstrous evil, this desolating curse, "*would make a heathen blush!*" These frightful assaults on decency demand reform. The deep, low murmur of insulted humanity will, I doubt not, unless this evil be checked, ascend to the tribunal of Eternal Purity, and invoke the malediction of our Judge, which may yet be displayed in the blasting of our fair land, like another Sodom! To avert so deplorable a catastrophe, let the thousands of the good and virtuous in your midst, formed into one indomitable phalanx, take the noble stand which belongs to them, and never abandon it, till the enemy be forever vanquished; forever banished from the now polluted, but ever to be cherished, land of the Pilgrims!

By these practices, the mind acquires such a hankering after, and morbid relish for mischief, that no tree or shrubbery, or flowers, or public embellishments, or exhibitions

of art or taste, however beautiful or expensive, are sacred from the marring or destructive touch. A sensibility to the beautiful needs to be cultivated among us ; and may easily be done with the young, if a proper and sincere value be placed upon it by ourselves, and the children see that our admiration is a reality. It exists much more generally in continental Europe, than in our own country. There, the decorations of public walks, parks, and gardens ; the galleries of the arts, and the magnificent structures which adorn their cities, are looked at, enjoyed, admired, by all classes ; and rarely indeed is the Vandal hand of mischief or destruction found to desecrate these monuments of a nation's refinement. But how is it with us ? No sooner has the artist given the last touch to the fluted column, than some barbarian urchin chips off a wedge of it, in wanton sport. How often is our indignation excited by the painter's boy, who, as he passes the newly-erected dwelling or recently-painted wall, daubs it with his black paint-brush, for yards in length, as he saunters heedlessly along. And what more common, in almost all public buildings, — in cupolas, observatories, &c., especially, — than for persons, apprehensive of being forgotten by posterity, to cut out their names or their initials, as if this were their only road to immortality ! In fact, *such* individuals can hardly aspire to a more enduring immortality for their names ; or if they could, their fate, properly considered, would be like that adverted to by the poet,

“ — *damn'd to everlasting fame.* ”

In how many ways does this recklessness of beauty, order, and propriety, display itself ! We observe it among men, gentlemen, reputed to be well bred. Let there be a public meeting in a well-furnished apartment, and if ballots for officers or committees are to be prepared, ten to one, the scribes will cut them apart on a polished mahogany table ; or, if more convenient, on the lustrous top of a piano forte ! If these things are so, can we begin too early to introduce opposing influences ?

The next item prohibits the meddling with the contents of another's desk, or unnecessarily opening one's own. Any just notion of the rights of property would make the former part of this rule superfluous. That point is, however, one to be acquired with little children, who, although they may understand and tenaciously claim what belongs to number *one*, are not so well instructed in the rights of number *two*. They have learned and perfectly comprehend the meaning of *meum*, but have not advanced as far as *tuum*. There are children of a larger growth, who seem to act on the same principle. They would have, like the primitive Christians, "all things in common;" but are not disposed to contribute to the general stock. How many of the trespasses of advanced life might be traced to beginnings on a scale as small as this!

The latter part of the rule would be found useful in preventing any inbreak upon the general order. If the desk open on hinges by a rising lid, the attention of surrounding pupils is distracted from their own occupations, to see what is going on with the neighbor; and probably, one side of a slate is carried up by the lid, which lifts it as high as the laws of gravitation will permit, to fall with a clatter that bids defiance to study. The boy himself, perhaps, is tempted to take his luncheon, concealed by the open lid, or to arrange some apparatus for play, to be introduced to his fellow at a convenient time, when it may be done with impunity; and when the lid falls, its noise will probably disturb all the children in the vicinity, if it do not at the same time interrupt a class exercise, which may be going on in a remote part of the room.

In a well-regulated school in Philadelphia,—whose morning session consists of four hours, besides a recess of half an hour, at the middle of it,—the pupils never open their desks but twice during the session; that is, at the opening of the school, at nine o'clock, and at the close of the recess, when all do it, at a signal, simultaneously, and take out whatever they may have occasion to use for the coming two hours. Thus, much inconvenience to the school is avoided; and the children at the same time acquire a

habit of forethought and providence, which will be extremely useful in future life.

The *use of knives* is the thing next prohibited. In mere *primary* schools, this rule, and the one last mentioned, would find, perhaps, little to do. Some, however, there are, I doubt not, even in such schools, who suffer from the too free use of knives, as their forms, desks, or benches, could testify. Nothing is more fascinating to a boy than a knife. And what pleasure can there be in possessing a knife, if one may not use it? Hence the trouble occasioned by the instrument. He early learns, in imitation of his *elders* if not his *bettors*, that wood was made to be cut, and that the mission of a knife is, to do the work.

This topic can hardly be thought out of place, by those who will look into the recitation-rooms of almost any of our colleges, where many a dunce, unworthy of any *degree*, soon, by his dexterity in this department, lays claim to that of master of the art, — of *hacking*; “and has his claim allowed.”

I well remember, too, as doubtless do many of my respected male auditory, — and those who do not can easily recall similar illustrations from their own recollections, — that the forms in the old county Court House, in Boston, were nearly demolished, so that it was difficult for a place to be found of sufficient amplitude and smoothness, to support a paper to sketch a brief upon, by the *industrious* lawyers of that renowned city!

If, then, this wretched practice is indulged in by the young gentlemen in our colleges and universities, and by the educated counsellors, in our very temples of justice, ought we not to endeavor to prevent its increase, by laying the axe at the root of the tree?

“*To quit the school-room without leave; to pass noisily or upon the run through the entry or school-room;*” are next forbidden. The propriety of these rules is so very obvious, as to make it almost unnecessary to advert to them. The former I shall pass over; its obligation is, I presume, universally enforced. The latter will ask of us a few moments’ attention.

Whatever is connected with school, should, without becoming gloomy, austere, or forbidding in its aspect, be distinguished for quiet, for calmness, and order; and whatever militates against these, is entirely out of place. Hence, I would avoid making it the scene of play, however *innocent* in itself, unless at appointed intervals; and then, all plays should be of the most quiet nature. Some skilful teachers have succeeded in so dividing the time between study and recreation, and changing them by established signals, as to find no inconvenience from it; but each is pursued with its appropriate spirit, at its appointed seasons. For myself, however, I could not recommend the practice for general use, believing that the notion of reverence, which we attach to a church, belongs, in some degree, to the temple of education, and should not be violated by boisterous merriment. Hence, the rule prohibiting running through the school-room or noisy travelling, I deem of sufficient importance to be insisted on, not in school-hours only, but at all hours and all times.

Playing at any *game* in the school-house is next forbidden, and at that of *paw-paw*, any where. To retain marbles won in play is also prohibited. The reason for the first of these three items has been already intimated. The sacredness of the place furnishes it, and forbids whatever would introduce antagonist influences. The mind should be kept as much abstracted from dissipating causes, while acquiring knowledge, as possible. Consequently, there should be no admixture of extraneous elements in the scene of mental labor. The very *implements* of sport should find no place therein. Among the many arduous efforts of the teacher, none is rewarded with a more meagre harvest than that of endeavoring to create or excite within the pupil the spirit of *application*; and just in proportion as the objects around him or in his desk remind him of his darling recreations, will his school-tasks be neglected, or pursued with a dreamy or divided attention. A school-room should have an atmosphere and influences of its own: while *that* is breathed and *these* are enjoyed, the results will be legitimate and satisfactory. When the

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hours of recess arrive, let *play* be as absorbing to the pupil as his *lessons* were before. Let him work with his whole mind, and play with his whole heart ; but each in its own time ; each in its own place.

The game of *paw-paw* is thus particularly denounced, from being, wherever it has fallen under my own notice, a peculiarly *low* game, practised little but by gamblers of the meaner sort, and usually for money ; or, with boys, for marbles. One addicted to this game, in the first place, almost inevitably falls into very degraded and corrupting society, where language, frightfully profane and revoltingly obscene, is the common vehicle of wicked and impure thoughts. All, among gamblers, meet on common ground ; and for the enjoyment of the game, all other considerations are passed by. And, secondly, a passion for gaining, without an equivalent, what belongs to others, is fostered, and grows by indulgence, endangering one's habits and principles in all coming time ; entailing, it may be, upon the man, the whole train of wretched consequences, bankruptcy in health, fortune, character, and future hopes ; and upon his family, poverty and shame, starvation and remediless despair !

Such consequences are not confined exclusively to the game just mentioned ; but are alike applicable to all games, by which the pockets of one party are picked by the other. And it is on this account, that boys, by the rule referred to, are forbidden to retain their winnings, in the game of marbles. This game has somewhat to recommend it that *paw-paw* has not ; it is a *boy's* game, and is never resorted to by any *but* boys ; and, during its practice, it deals not with money, or anything of much cost ; but the effect dreaded is, that it cherishes the gambling spirit.

Next, to *whittle* about the school-house ; to use any profane or indelicate language ; to nick-name any one ; to indulge in eating or drinking in school ; to talk, laugh, play, idle, turn round in the form, to tease or otherwise call off the attention of others ; to throw stones, snow-balls, or other missiles about the streets, are prohibited.

I have already adverted to the *whittling* propensities of our people ; but with your permission, I will add a remark or two, with a view to placing this national peculiarity in a stronger light. So proverbial have we become, among foreigners, in this respect, that, if a Yankee is to be represented on the stage, you find him with a jackknife in one hand, and in the other a huge bit of pine timber, becoming every moment smaller, by his diligent handiwork. If he is talking, arguing, or, more appropriately, if he is driving a bargain, you find him plying this, his wonted trade, with all the energy and dexterity of a beaver ; and, as it was once said of an English advocate, that he could never plead, without a piece of packthread in his hands, so the Yankee would lose half his thrift, unless the knife and wood were concomitants of his chaffering. But the habit is of evil tendency, and ought to be checked. He indulges in it without discrimination, upon whatever is cut-able ; and, worse than the white ant, which saws down and carries away whole human habitations, when they have become deserted, the whittling Yankee would hack your dwelling in present occupation, until he rendered you houseless. Let the mischief be checked betimes ; do it at school ; showing, at the same time, the uselessness, the folly, and the annoying nature, of the habit. It is not merely at home, among our own people, that it is practised by us ; but we carry it with us wherever we go, and, even among strangers, establish our New-England identity by it. This is illustrated by the following *hit*, taken from a late newspaper :

" *A chip of the old block.* — A friend, who is making a visit at Louisville, Kentucky, writes us under date of the ninth, as follows : — ' Wanted, three thousand cedar posts, cut into suitable lengths for *whittling* ; to be delivered at the Louisville chancery court.' The foregoing is a copy of an advertisement in this morning's paper. The fact is, at the circuit court, all the lawyers cut the counter or bar without intermission, pulling out their long knives, and slicing off huge pieces without mercy. I

hope the new court-house will be finished soon, or they will be shaved out of house and home." On which the editor remarks, "We have always *supposed* Louisville to be largely impregnated with Yankee blood; but these facts establish its genealogy beyond a doubt."

Bad language is to be checked, of course. It is a vice that, in the language of Chesterfield, "has no temptation to plead, but is, in all respects, as vulgar as it is wicked." The gentleman no less than the christian is above it. Still, nothing is more contagious; and it should be avoided, as well on account of the effect of its example on others, as from its intrinsic turpitude.

Nick names are objectionable, because they irritate the persons to whom they are applied, and because they become permanent appellations, frequently attached to individuals even to old age. We know of an instance of a teacher who was driven to actual lunacy, by the persecuting tenacity of his school-boys in this folly.

Eating and drinking in school will hardly need to be adverted to. They are (in hours of study, especially) as much out of place as they would be in a church. And the other misdemeanors mentioned must be of course expelled, as wholly inconsistent with decorum in a school-room.

There seems to be a fascination about the throwing of stones and snow-balls, wholly irresistible to school boys, which, from the annoyance and danger of it, in cities, has called for municipal interference. The injuries often attending these exercises demand rigorous prohibitions, in the schools of all our large towns, at least.

Next, the pupil is forbidden to strike, kick, push, or otherwise annoy, his associates. *Striking*, from the time of Cain to the present day, has been common in all communities where *two* individuals have been found together, and arises from a propensity in our nature, implanted for self-protection, but which, unless directed by the discretion of a mind judiciously trained, is ever prone to exhibit itself in acts of domination or violence, and demands the promptest and most decisive action of every teacher to

repress. *Striking*, however, much to be deprecated as it is, is far less *dangerous* than *pushing* and *kicking*, to which school boys are equally addicted. The evil of these cannot be measured in advance. The offender knows not how serious may be the consequence from a fall occasioned by the one feat, or an ill-directed application of the foot in the other. Persons have been brought to a premature grave, or made useless cripples for life, by these inconsiderate, childish follies. A word of caution on this topic, daily, from teachers who have the charge of boys, would be usefully bestowed.

Other and higher considerations connected with this subject are involved in the *summary* of the prohibitions, as pointing to the heavenly principle, by which children should be guided, in their conduct towards one another. The words are these: "In fine, to do anything which the *law of love* forbids; that law which requires us to do to others as we should *think it right* that they should do unto us." Guided by this golden rule, children, as well as adults, would never voluntarily do wrong; but, creatures of impulse, they act *first* and think afterwards, if they think at all; and need the constant check of the friendly teacher, to keep their duties in mind. Not that they are specially prone to *evil*; they are not. They are full of the germs of excellence. But *heedlessness* is the great characteristic of their period of life, and renders the "line upon line and precept upon precept" so indispensable.

The *spirit* of the school rules at which we have glanced, should be carried into every family. It is not enough to present the summary at which we have arrived; we should also insist on minor particulars, by words and actions, not at school only, but *at home*, where great familiarity produces influences unfavorable to the exercise of courtesy, — such as the closing of all doors, especially in cold weather; the doing of it gently, without *slamming*; moving quietly over the floor: abstaining from shouting, whistling, boisterous plays, wearing the hat in the house, &c. Just in proportion as such habits can be secured by *your* labors,

will you bring down upon your heads the blessing of mothers, worn by care, by sickness, and the rudeness of their offspring. Powerless themselves, to produce a reformation, their gratitude to you will be sincere and heartfelt.

Children should be taught to take leave of their parents and friends, on going to school, and to offer the friendly salute and kind inquiry, on returning home. Nothing tends more to strengthen the silken cords of family affection than these little acts of courtesy ; and their influence on the observer is highly favorable to benevolent feeling. If these points are attended to in our families, they will not fail of being carried into company, where they are always a coin of sterling value. But it is not at school, at home, or in company, only, that this is to be regarded. In the street, and in the church, especially, children should be courteous. All noise should be suppressed, not from respect to the place alone, but from regard to the comfort of others. I have known persons of sober minds to be wholly distracted from their devotions by the drumming of a child with his foot, during the religious services. Such habits are exceedingly annoying to delicate nerves.

Cutting and trimming the nails in church is an abominable practice ; and yet there are persons, who, one would think, from the perfect regularity with which they devote a portion of time to it, and the long-continued business they make of it, not only never attend to it elsewhere, but consider it as one of the prescribed exercises of the house of prayer ! I know of a lady who has actually been driven from the sanctuary, by the persevering practice in this, of a person, falling under her eye, in a neighboring pew. It is a sacrilege truly revolting to a reflecting mind. Our masters of politeness forbid our making this "sacrifice to the graces," even in the *presence* of *any* one. It is to be done in our private apartment, as much as making our toilet or performing our morning ablutions ; and shall we desecrate the temple of the Most High by such profanation !

There are many occasions in *travelling* which call for

the exercise of courtesy. It may be shown by preferring others' ease or accommodation to our own ; especially, if the aged, or females, or children, are in company. It is a duty required of us by the highest authority ; and it is one whose exercise always secures its own reward. To surrender a superior seat to one who needs it more than we do ; to close the avenue through which the damp or cold wind is entering and pouring upon the neck of a feeble fellow passenger, and she a woman, perhaps unfriended and alone, imparts a delightful emotion. And even to relieve the weary mother of the burden of her child, for a short stage, or to toy with it and soothe it to tranquillity, when the unwonted scenes have excited it to fretfulness, is not unworthy of our thought, but furnishes another illustration of mercy's *double* blessing.

There is a native goodness of heart which inclines some adults to these little acts of courtesy, without any hint or instruction from others ; but the young are not apt to *think* of them. They are likewise often selfish, and need to be reminded of their duty. They are not only thus negatively deficient, but sometimes positively rude, from inconsideration. You find them indulging in loose conversation, perhaps profane, — singing, whistling, and even smoking, — to the obvious annoyance of those about them ; and scarcely willing to abstain, although entreated to do so, to prevent the positive sickness of those who have the misfortune to be in their company.

How many of these evils, not trifling in amount, might be prevented by an early training in all our schools, notwithstanding the counteracting influences of the ill-bred at home. It is certainly an object worthy to engage our attention ; for it is called for in every situation in which a human being may be placed, in the presence of his fellow-man. It belongs to the mart of business as well as to the family circle, the school, or any of those situations to which I have alluded. It forbids a man to wound his neighbor in a lecture, or even in debate, — though great is the latitude allowed in these. It will not forget the feelings of others, which each one of us has sometimes in his

keeping ; and if an unpleasant remark must be uttered, it requires that it be expressed in terms, — the gentlest possible by which the desired object may be effected. It remembers that,

“ As the soft feather best impels the dart,
Good language takes the satire to the heart ; ”

and thus, while most it spares, is surest of its victory.

Courtesy is not always exhibited in words or acts. The tone of the voice may speak more than a studied paragraph. It is capable of administering consolation and even pleasure, when words themselves have lost their power. It is a trite adage, that “ the manner of reading is as important as the matter.” The spirit of the saying is equally applicable to our subject. The manner of doing a genuine kindness affixes to it its principal value. A *look* even may express it most emphatically. In fact, the appropriate tone, and look, and manner, are indispensable, in all these offerings. They are emanations of the *benevolence* of courtesy ; and attest to that element in it which comprises its essence, its only intrinsic recommendation.

He who said, “ Be courteous,” undoubtedly intended, not only that the outward behavior should be such as to conciliate the good will of others, but that the act should arise from emotions of kindness towards fellow-beings, — emotions, springing up in the heart, spontaneous breathings of philanthropy towards our neighbor, our countryman, our brother of the family of man.

Let this be the end and aim of all our teachings. And while we, in every proper way, and at all suitable times and places, inculcate this grace upon our pupils, — whether by minute, and, as some may think, insignificant particulars, or by aiming at the higher and more obvious duties which it involves, — let it be a primary object with us *to be* what we would make ; to practise what we preach ; to move, the living example of the finished character we draw.

This will be found the most successful mode of secur-

ing the result of our labors. In fact, this alone, unaided by any instruction, will effect tenfold more than all the instruction we can furnish, without it. It is the practical lesson, seen, felt, immediately copied, and never forgotten.

What our school-children are to be, — refined or clownish, orderly or careless, pure or corrupt, benevolent or malicious, profane or moral; and consequently, cherished or neglected, esteemed or avoided, loved or despised, venerated or hated, — may depend essentially upon *us*; on what we do or leave undone; on our fidelity to our precious charge, or our self-indulgence and neglect of opportunities.

President Wayland, of Brown University, has remarked, that "he who is not able to leave his *mark* upon a pupil, ought never to have one."

Teachers, of both sexes and of all grades, — in whatever department of education engaged, — let each one of us so instruct, so teach, by precept and example, not only in courtesy, but in whatever is honorable, holy, just, and pure, that *our* mark may be of more worth in this world to every pupil, than the badge of the Legion of Honor to the distinguished soldiers of Napoleon; and, in the world to come, a passport to the mansions of the blest!

LECTURE VI.

ON

THE BRAIN

AND

THE STOMACH.

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YOUR invitation to appear at this time as a lecturer implied a request that I would, in accordance with past usage on such occasions, address you professionally, by suggesting some useful measures for the preservation and improvement of health. On former occasions, you have been counselled by the learned fathers of the medical profession, who, in addition to their transcendent talents, have enjoyed the privilege of selecting such subjects for their lectures, as were best calculated to interest an audience like the present. Among them, exercise, in reference to physical education, has been repeatedly chosen, and the whole bearing of its influence so ably treated that nothing new can be added. I am therefore compelled to turn from this more desirable and interesting field of labor, to one less dignified and less susceptible of illustration and embellishment. It is the connexion and reciprocal influence between the brain and the stomach.

We are taught by Anatomy and Physiology, to con-

sider the human body as made up of two classes of organs and functions, one of them being analogous to vegetable organization, and chiefly concerned in conducting those internal functions and processes, that are essential to the growth and sustenance of the body, the other being added to this, and connecting us with the world around us. The former or internal system of organs and functions constitutes what is termed organic life ; the latter system, being peculiar to animals, is termed animal life. This last mentioned system comprises the organs of sense, and of all voluntary motion, which are immediately connected with, and dependent on, the brain as a common centre and source of nervous influence, where all impressions made on the sentient extremities are received, and from which all the mandates of the will are issued through nervous channels, to the muscles or instruments of motion. Hence the brain has been termed the store-house and work-shop of the mind.

The organic life, or that system of organs concerned in digestion, absorption, circulation, and growth, is placed under the influence of nerves which are remotely and slightly connected with the brain, and are consequently not subjected to the control of the will. Physiologists have placed the centre or focus of the organic system in the epigastric region, or what we commonly call the pit of the stomach, for the reason that the nerves of organic life are more numerous there, and because of our feeling a peculiar sensation in this region, about the heart and stomach, whenever the organic functions are disturbed by strong mental emotion.

We may here pause for a moment, to admire the wisdom of the Creator, who, in giving us a control over those organs that admit of improvement and education, and require to be exercised, has in infinite goodness placed those of organic life — a momentary suspension of whose action would destroy us — beyond our power or interference. We can exercise the muscles of locomotion, and the voice, in any manner we please, while those parts pertaining to organic life are beyond our control. We can neither make

the heart pulsate faster or slower, the circulating fluids move with increased or diminished rapidity, nor digestion hasten its process, by any effort of the will; and though we might voluntarily resolve to suspend respiration and feeding, yet the demand of the lungs for vital air, and of the stomach for its supply of food, set up in the form of distress, is too imperious and urgent to be resisted, and would in most instances soon drive us from our resolution. Few, it is believed, however intent on suicide, have been able to accomplish it by refusing to eat, and none by stopping the motions of respiration. The great advantage of this arrangement is furthermore apparent, from its allowing us time to exercise our minds more exclusively on what pertains to animal life. If, in addition to our present occupations, we were obliged to aid the stomach by the will, in dissolving every portion of nutriment, to superintend the beating of the heart, and to regulate the glandular system, some parts of so complicated a machine would be neglected. As if to relieve our attention from so disagreeable and unprofitable an occupation, and at the same time to insure their more steady and uninterrupted action, by day and night, the Creator has wisely removed, as before observed, all the organs that pertain to our sustenance and growth beyond the control of the will.

But although the two lives differ essentially in functions, and office, and modes of action, and each has its nervous centre, yet they are held in mutual dependance and sympathy. The appetite, as already observed, stimulates the brain, and causes it to put forth its energies to procure a supply of food; and when it receives a due quantity, the stomach reflects back to the brain a pleasurable sensation of satisfaction and content. The brain in its turn, is invigorated by the nutriment received from the food, and supplies the muscular system with new energies for obtaining more, and for holding intercourse with the external world, as also for the healthful exercise of the intellectual faculties. If this connexion and reciprocal influence be so apparent in the healthful exercise of the two systems of organs, still more strongly is it manifested in their disor-

dered state. Is the stomach overburdened with excessive repletion, or diseased and debilitated, — the various functions of animal life are at once impaired ; even a torpid state of the digestive organs clouds the understanding, sheds a gloom over the feelings, and impairs the whole muscular energies ; whilst on the other hand a blow on the head, the centre of animal life, or any violent shock of the mind, as receiving painful intelligence while enjoying a repast, will suddenly interrupt the appetite, and perhaps cause nausea and vomiting, and will impair the energies of the heart, producing coldness of the surface, paleness, and a sensation of faintness.

This intimate sympathy is so strong and direct, that many times the internal organs feel the impression made by the mental emotions, more than the brain and the organs of animal life ; and this has led some eminent physiologists to divide the local habitation of the mind between the two centres of animal and organic life. To the brain, they refer whatever pertains to the understanding, as perception, reflection, memory, attention, judgment, imagination, consciousness and volition ; to the gastric or organic centre they refer the passions, emotions and affections, as love, gratitude, joy, sadness, &c. This seems to be partially recognised in common parlance ; we say, a sound head, a weak head, a strong head, to denote what pertains to the understanding ; and, a cold heart, a warm heart, a tender heart, and “ bowels of compassion,” referring to the passions, affections and emotions ; what is more, we instinctively carry the hand to the forehead, in exercising the reflective faculties, and to the epigastric centre, to denote gratitude, affection, joy and grief.

But this doctrine of two local habitations of the mind has sprung rather from the sympathetic feeling that is experienced, than from any anatomical adaptation of structure that would indicate such a division, — a feeling that was bestowed for the purpose, no doubt, of holding the two lives in mutual participation, dependence and co-operation.

In respect to the nerves connected with the two centres,

I may observe that those of the stomach are too complicated to admit of being described on the present occasion. Suffice it to say, it is supplied with three kinds of nerves. One confers ordinary sensibility, such as belongs to the system generally, and gives the sensation of pain when any sharp or cutting substance is swallowed. Crude, indigestible substances also give some pain through this nerve. Another kind of nerve confers on the stomach muscular contractility, and performs an important part in digestion. The moment aliment reaches the stomach, the organ is thrown into a motion called *peristaltic*, which bears some resemblance to that of a creeping caterpillar. By this process, the gastric juice, which distils continually from the whole surface of the organ, is intimately mixed with the food, and dissolves it as water dissolves sugar; the muscular agitation of the stomach serves the same purpose as stirring the vessel which holds the sugar and water, and is as indispensable to its solution. Dividing these nerves of motion in live animals that have been recently fed, will stop the muscular action, and with it digestion; but it is a curious fact that a metallic wire, placed between the divided ends of the nerves, will transmit the necessary nervous influence to revive and complete the digestive process; and, what is still more curious, the passage of the galvanic fluid from a small battery to the end of the divided nerve next to the stomach, will revive the motion necessary for digestion, quite as well as the nervous fluid. From these and many other facts and experiments, the bold theory has been advanced, that vital or nervous influence is identical with galvanism. Many more experiments, however, will be required, before this doctrine will gain general admission.

But, to return from this digression, there are, beside the nerves of common sensation and muscular motion, a third set, which preside over the secretion of the gastric juice which dissolves the food, and over the formation and absorption of chyle. These nerves are more abundant about the stomach, heart and liver, than elsewhere, in the form of small knots and plexuses, which constitute what was

before termed the epigastric centre, or focus of organic life. The ramifications of this nerve throughout the organic system are innumerable, and hold them together in sympathy, and at every joint of the spine a small thread is sent to the spinal marrow; and it is through these threads that the two centres of organic and animal life act reciprocally on each other.

We will now notice, first, *the influence of the stomach on the brain*. That law of our nature, by which the exercise of any part is attended with a temporary diminution of its vital power, applies with particular force to the stomach. The process of digestion, being chiefly a vital one, is attended with great expenditure of the general nervous energy, proportioned, however, to the amount of food taken at any given time. If this be small, the demand made on the system is inconsiderable, and scarcely felt; if the quantity be liberal, as is usual at the dinner hour, the animal functions feel the loss of their energies, now drawn to the stomach to aid the digestive process, but ordinarily in a degree that is comfortably endured, and after a time is succeeded by renewed vigor of the whole frame. But beyond this, beyond the wants of the system, or the power to digest, its whole energies are diminished, and the organs of animal life, mental as well as corporeal, are oppressed and disabled.

"The habit of over-feeding prevails in the United States more than in any other part of the world;" and the evils resulting from it are so numerous as to render the subject worthy of serious consideration. Dr. Beaumont, who is the best authority on this point, for the reason that his opinions are founded on an ocular inspection of the action of the stomach, says there is no question of dietetic economy about which people err so much, as that which relates to *quantity*. "The medical profession, too, has been accessory to this error, in directing dyspeptics to eat until a sense of satiety is felt. Now this feeling, so essential to be understood, never supervenes until the invalid has eaten too much, if he have an appetite, which seldom fails him." There appears to be a sense of perfect intel-

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ligence, conveyed from the stomach to the brain, which in health dictates what quantity of aliment (responding to the sense of hunger and its due satisfaction,) is naturally required for the purposes of life; and which, if noticed and properly attended to, would prove the most salutary monitor of health, and effectual preventive of disease. "It is not," says Mr. Combe, "the sense of *satiety*, for that is beyond the point of healthful indulgence, and is Nature's earliest indication of an *abuse* and *over-burden* of her powers to replenish the system. It occurs immediately previous to this, and may be known by the pleasurable sensations of *perfect satisfaction*, *ease*, and *quiescence of body and mind*. It is when the stomach says enough, and is distinguished from satiety by the difference of sensations, — the former feeling *enough*, the latter *too much*. The first is produced by the timely reception into the stomach of proper aliment, in exact proportion to the requirements of Nature, for the perfect digestion of which a definite quantity of gastric juice is furnished by the proper gastric apparatus. But if we eat more than enough, more than the gastric juice can dissolve, fulness and oppression are almost immediately experienced, and a considerable time must elapse before either body or mind can effectually resume its activity."

High feeding is rendered more injurious to the sedentary who *study*, than to others. It is a law of the animal economy that the circulation is increased in any part of the system which is exercised, and in no organ is this more certain than in the brain. If, then, repletion be great, and the ordinary expenditure lessened by bodily inaction, and if at the same time the brain be greatly exercised, its vessels must become unduly distended, and the student liable to head-ache and fever; while the torpid and engorged state of the liver, induced by the over-feeding and sedentary habit combined, will be likely to give the fever a bilious character. This was manifested a few years since in a college not far from us; a college that is surpassed by none for good order, wholesome discipline and proficiency in scholarship. Gymnastic exercises were in-

roduced, very much to the delight of the students, and through the summer term you might see them jumping, climbing, and turning somersets, during every leisure moment that could be spared from study, — even the officers mingled in the sport quite as much as comported with official dignity. All were improved in their general tone of health; and all delighted, and their stomachs were soon trained to increased labor, in order to supply the general waste produced by such exercise. The term closed, and during the vacation other exercise was substituted, and with the fall-term commenced again the gymnasium. But soon the novelty wore off, jumping became an old story, the days moreover shortened, and afforded less time for it; but the appetite and powers of digestion, aided perhaps by the bracing air of autumn, continued, — and, between diminished exercise, over-feeding and hard study, more cases of bilious fever occurred in the college that term than I have ever known in any whole year. In accordance with this I have often known the sons of farmers, who, after working hard during summer, are sent to an academy in the autumn and winter, to suffer from head-aches and sometimes to be attacked with fever.

When, from the causes I have mentioned, a tendency of blood to the head is induced, every one knows from experience that such medicines as act on the biliary and other secretions, and thus turn the circulation from the brain, relieve the head-ache, and improve all the functions of animal life, mental as well as corporeal. But how much more rational it must be to withhold the nutriment, that, with indolence and hard study, is conveyed to the brain to a dangerous extent. In Germany, this thing is better understood than with us. The patient study there pursued by many of the literati, from sixteen to eighteen hours out of the twenty-four, would at our rate of feeding soon produce apoplexy.

Dyspepsia is deemed a sore evil, when there is no doubt that it prolongs tenfold more lives than it shortens. The dangerous acute diseases which excessive plethora causes, are prevented by the failure of the stomach to digest all that

our gormandizing cravings would devour. The overburdened organ, after long abuse, refuses to dissolve an excess of nutriment, and the more it is crowded, the more refractory it becomes, thus warding off a host of diseases, incident to excessive repletion. Let those who lead sedentary lives, and are liable to dyspepsia, pay more attention to their sensations during meal-time, if they wish to avoid not only head-ache, gout, palsy, apoplexy, and acute diseases of the heart, but also dyspepsia, the barrier against these, which kind Nature has interposed, to preserve their lives and punish their follies.

I need not advert to the injurious effects of over-stimulating the brain with distilled or fermented drinks, this subject having been the theme of many a lecture since the beginning of the temperance reformation. Here the stimulus acts first through the sympathetic nerve, which I spoke of as connecting the two centres of organic and animal life, the brain and stomach. It is the first exhilarating effect produced on the brain and on all its functions; but this is soon followed by a corresponding depression of the animal powers, both of body and mind. Too often does the poet try to speed the wings of his imagination by an exhilarating draught, without seeming to be aware that the adventitious aid thus imparted whirls the fancy beyond the judgment, and leaves the body and soul in a state of listless indolence and sloth.

Is it said that genius is quickened by such stimulus, and its productions are made to smell less of the lamp? They, however, smell more of the decanter, and of the immoral influence that springs from its habitual use. *Childe Harold* was written when the author practised total abstinence, and *Don Juan* when he jaded his muse with gin, and a better commentary on its demoralizing and debasing influence could not, need not be offered. It should be remembered that all such artificial impulses are fitful and uncertain, and that he who urges the speed of his mental engine by such heating fuel, hastens the decline of its power, and that he is unprovided with a safety-valve to prevent an apoplectic explosion.

But the over-feeding so common among the studious and sedentary, in the higher and middle classes, is not the only evil that requires correction. There is one of an opposite character, consisting in too much exercise with inadequate nourishment, and which is more peculiar to the laboring poor. And even among the children of wealthier classes, a sufficiency of nourishing food is not always provided with the care which it deserves. Both in families and in boarding-schools it is no uncommon practice to stint the healthy appetite of the young. This error is the parent of that protean malady, the scrofula, which sometimes appears in glandular swellings about the throat. I have seen them induced in adults by low living, and in connexion with a damp atmosphere, causes the endemic scrofulous swellings about the neck and throat, and the disease called goitre, that are often seen on the shores of lakes and ponds.

Under an impoverished diet, indeed, the moral and intellectual capacity is deteriorated, as certainly as the body; and added to imperfect developement of bodily organization, and a corresponding deficiency of mental power, there is also a diminished capability of resisting the causes of disease. As a general rule it may be stated that, in childhood and youth, when nutrition has not only to supply the continual waste, but is also employed in developing and enlarging the frame, a wholesome, plain diet may be allowed without limitation or restriction, provided that sufficient exercise be allowed in the open air; bearing in mind, however, that when the stomach has been trained to heavy duty for a long time under severe muscular exercise, there is danger in suddenly suspending that exercise and imposing hard study whilst the full diet is continued.

In mature and middle age, after the effervescence and elasticity of youth are over, greater caution than before becomes requisite. Growth no longer goes on, and nourishment is needed merely to supply the waste; and accordingly the appetite becomes less keen, and the power of digestion less intense. If the individual con-

tinues from habit to eat as heartily as before, even after changing to a sedentary life, the natural vigor of the digestive system may enable it to withstand the excess for a time, but ultimately dyspepsia, or some form of disease dependent on indigestion, will certainly ensue. "The attempt," says Combe, "to combine the appetite and digestive powers of youth with the altered circumstances and comparative inactivity of mature age, is the true source of the multitude of bilious complaints, sick headaches, and other analagous ailments now so common and so fashionable in civilized society."

Having dwelt as long as time will permit on errors of diet, and on its influence, first on the stomach, and then on the brain, let us now consider the reflex influence of the brain on the stomach.

First. In respect to exercise.

Secondly. The influence of the passions, and

Thirdly. The exercise of the intellectual faculties.

1st. The importance of exercise to the healthful developement of the muscular frame is already well understood. Almost every year the Association I have the honor to address, have heard the subject treated by the learned fathers of the profession. To their printed lectures I must refer such of you as were not present when they were delivered, barely remarking that too much importance cannot be attached to this means of improving and preserving health. Neglect it, and not only do the muscles themselves shrink in volume and strength, but digestion is impaired, local determination of blood to the head induced, and the foundation laid of a thousand complaints that flesh is heir to. Attend to it, and the frame is expanded and strenghtened, head-aches are removed, the whole digestive system improved, and numerous organic diseases, incident to the sedentary and indolent, are entirely prevented.

2dly. *The influence of the passions and emotions on organic life.* This is so sensibly felt in the nerves of organic life, especially in the region of the stomach, that some eminent physiologists, as I before observed, have

regarded this region as their throne or centre. When properly regulated, the passions contribute to health and happiness, and are essential incitements to action.

"On life's vast ocean diversely we sail,
Reason the card, but passion is the gale."

"It may be affirmed as a general truth that pleasurable emotions and affections are salutary." Their gentle play, especially at the social board, promotes digestion and improves the health.

But it is different with painful passions and affections. The poet Armstrong says:

"Love without hope and hate without revenge,
And fear, and jealousy, fatigue the soul.
Engross the subtle ministers of life,
And spoil the laboring functions of their share.
Hence the lean gloom that melancholy wears,
The lover's paleness, and the fallow hue
Of envy, jealousy; the meagre stare
Of sore revenge; the cankered body hence
Betrays each fitful motion of the soul."

The first impression of strong passions and the expression it calls forth, varies somewhat in its character. Strong fear and horror not only destroy the appetite, but debilitate the heart and general circulation, while revenge gives an unnatural excitement, that is soon followed by debility. Occasionally, however, it produces a vital expansion that favors the internal organs. "When anger and grief explode, or burst forth into violent action and vociferation, their consequences are less to be dreaded."

—"the grief that does not speak,
Whispers the o'er-fraught heart, and bids it break."

That digestion and secretion are strongly influenced by the passions and violent mental emotions, has been proved by ocular demonstration. Dr. Beaumont found that they caused in his patient an unnatural dryness and redness, and other morbid appearances, in the mucous membrane

of the stomach, and impaired the digestive power. Who has not felt the influence of grief, anxiety and misfortune, on his appetite and digestion? When sudden and overwhelming, the effect is more immediate, even arresting the process of deglutition in the very act; and when of a lighter grade, if they long disturb the mental tranquillity, need we wonder that dyspepsia, and in the end even graver diseases of the digestive organs, are produced?

Ambition, an all-pervading and infinitely modified passion, varies in its effects according to its degree and the direction it takes. When moderate and rightly employed, it proves a wholesome stimulus to exertion, and may thus even promote health; and when directed to objects of benevolence, and to the performance of high moral duties, and excellence in virtue and philanthropy, meeting as it does with little rivalry, it sheds a grateful and salutary influence over the physical, as well as moral constitution of man. But when inordinate, and exercised on objects of self-aggrandizement, it agitates the mind with alternate hope and fear, and engenders feelings of disappointment, shame, jealousy and envy, that prey on the animal spirits, and oftentimes bring on dyspepsia. It is the intense workings of this passion that produce the sallow and anxious brow, and the dismal train of dyspeptic symptoms, so often witnessed among the aspirants for literary, professional and political fame. "An evil of ambition is its unquenchable, undying character. Love and many other strong passions are satisfied and even surfeited by fruition; but the hunger of ambition grows but the more by feeding;" and when once powerfully excited, how very few have moral and physical force adequate to bear up under the blightings of its strong aspirations! Although manifested in mature years, its foundation is often laid in childhood by the misdirected pride of parents and teachers; and hence it seemed worthy of notice on the present occasion.

It is highly important to the physical welfare of the body, that the tempers of children be kept cheerful and happy by innocent pleasures and pastimes, and that a

proper degree of license be permitted in their amusements. However objectionable the ball-room may be, on account of its unwholesome atmosphere, its vain allurements and enticing dissipations, there is every reason to believe that the cheerful exercise of the muscles in dancing, excited and regulated as they are by enlivening music, is beneficial to the health and spirits, as well as conducive to easy and graceful manners, and when convenient should be allowed to children in schools and in the family circle. It is practised by all nations, from the most civilized to the most barbarous, and from the king to the peasant, and may hence be regarded as the expression of nature, or as it has been well called "the poetry of motion." When freed from the objections of the ball-room, and not allowed to encroach on the hours of sleep, none but an ascetic can object to it on the score of morals or religion.

Neglect and harsh treatment sour the temper, and occasion much moral suffering in early childhood, and when long continued impair digestion and the general health. Shame, grief, and fear will often prey on the minds of children in their tender years, rendering them silent and spiritless, and if persevered in, will undermine their health. Home-sickness, which is apt to occur in boarding-schools, being attended with great mental depression, diminishes the appetite, and impairs the power of digestion. "In some instances, so oppressive has been its influence that life itself has yielded to it; as, for example, among soldiers impressed from the peasantry, and forced from the endearments of home into foreign lands." The effects of home-sickness, however, are mostly transient; and the sufferer should be soothed and diverted from its influence by agreeable excitements.

The causes of the passions and emotions to which I have adverted, are not equally operative on the minds and health of all children. Some are constitutionally phlegmatic, and without any keen susceptibility either to pain or pleasure. But there are others whose feelings readily respond to the slightest influence. These are called sensitive, and it is necessary to be particularly guarded in

our conduct towards them. By the exercise of courtesy and good-will, and cultivating the amiable affections, we promote the health of these and of all others around us, and dependant on us. In maturer years, this acute sensibility, if indulged often, ends in an unrestrained and romantic imagination, accompanied with intense feeling, that delights in abstracting itself from the sober realities of life, to mingle with the creations of fancy. How often do we see the poet "starving his grosser powers," whilst "his mind is pampered with aliment too luscious and stimulating." "Who ever saw a 'soft enthusiast' with well-strung nerves and vigorous digestion?"

The nervous and dyspeptic complaints incident to adult persons, whose brain or instrument of the mind is constantly over-excited by emulation, ambition, anxiety, tribulation, and a thousand other causes, are constantly multiplying in frequency and intensity, with the increase of population, and with the march of intellect and of refinement. The fury of politics, the jealousies, envyings and rivalries of professions, the struggles for office, the contentions of trade, the excitements of speculation, and the anxieties of commerce, the privations, discontents, and despair of poverty, and various other causes of mental perturbation, induce directly or indirectly, a large proportion of the diseases to which we have referred.

Lastly, let us consider for a moment the influence of the intellectual faculties on the digestive organs. When duly exercised, they give to man his chief superiority over the brute. But the brain, which is the instrument of thought, may, like other organs, be over-worked, to a degree that will engender disease, not only in the organ itself, but in the stomach, with which we have shown it to be intimately connected. Its over-exercise is pernicious at any period of life, but particularly so in boyhood and early youth, when its structure is still immature and delicate. The first visible effect is its enlargement, which is attended with corresponding acuteness of mind. "Instead, however," as Mr. Combe says, "of trying to repress its activity, the fond parents, misled by the early

promise of genius, too often excite it still farther, by increasing cultivation, and the never-failing impulse of praise and emulation, and finding its progress for a time equal to their warmest wishes, they look forward with ecstasy to the day when its talents will break forth, and shed a lustre on its name. But in exact proportion as the picture becomes brighter to the fancy, the probability of its becoming realized grows less ; as the brain, worn out by premature exertion, either becomes diseased and loses its tone, leaving the mental powers slow and depressed for the remainder of life. The expected prodigy is thus outstripped in the social race, by those whose apparently dull outset promised him an easy victory.

I was recently called to visit a lad in Taunton, ten years old, an only son, whose doting parents had fallen into this egregious error, and strange to add, they had aggravated the consequent evils, by allowing the child to pore over its Latin and Greek every moment that he was not in school, and to subsist on a full diet of animal food at almost every meal. The consequence was, that his brain was enormously enlarged, the rest of his frame stunted, and his expression of face was that of a person thirty or forty years of age. What was still worse, the over-working of the brain and excessive supply of nourishment had caused an enlargement of the carotids and their branches, to such an extent as to produce compression on the optic nerve, and nearly total blindness on one side, and the other eye was beginning to fail. In this state he was taken from school, and was still allowed animal food, and to sit in a warm room, and continue his studies. Now this very early activity and premature developement, so far from deserving encouragement by the stimulus of praise and fond admiration, should have been repressed. It is hardly necessary to add, that the directions given in the case were to exercise the child's muscles daily to fatigue, in such a way as would be most amusing and interesting, to use friction with a crash-towel, to the trunk and extremities, to withhold nearly all animal food, and to prohibit his looking into a book.

By an erroneous system like that in the foregoing case, commenced in childhood, and continued steadily to puberty, the body is sacrificed to the mind, and the foundation laid of dyspeptic and nervous complaints, that render this early acquired knowledge of no avail in after life. Let the exercise of the mind, therefore, be alternated with that of the body, and its tasks light, and, as far as practicable, amusing. Let it be chiefly of the senses and the memory, in accumulating the raw materials of knowledge, to be compared, abstracted, compounded, and in short, to be worked up into various fabrics, in proportion as the body arrives at maturity.

Even after this period, intense application of the mind will impair the health, unless due attention be paid to diet and regimen. I have dwelt so long on this subject, in discussing the influence of the stomach on the brain, that a few remarks only will be added. The worst forms of dyspepsia and nervous depression are those which arise from intense study, with unrestrained indulgence of the appetite; which confirms the now generally received opinion, that this disease commences as often in the brain as in the stomach. It should ever be borne in mind that the two processes of active thinking and active digestion are incompatible; and that whenever either the brain or the stomach is subjected to hard duty, whether of a single task or of habitual exercise, the other organ should have lighter duty imposed.

When proper regard is paid to these laws, a person of good bodily constitution may endure with safety and for many years a vast amount of mental exercise, and especially of the tranquil kind, as mathematics, history, philosophy, and professional reading and writing. When, however, life begins to wane, every man should moderate his expectations with respect to the exercise and productions of his brain, as well as of his physical system. But, alas! too often the task is continued, till the over-worked brain falls a sacrifice to apoplexy or palsy. It would be interesting to collect the examples of men of intellectual and sedentary habits, who have thus ended their useful

career. The two last deceased presidents of Harvard, several professors, the historian of New Hampshire, the author of the American Annals, Chief-justice Parker, and Eddy, Sir Walter Scott, and many others, rush to the mind without scarce a moment's reflection.

The brain, however, requires rest. Even with due attention to diet, the organ may be over-worked to such a degree as to impair the powers of digestion. How often do we see the haggard, dyspeptic clergyman, toil daily in his study to produce sermons that will compare with those of his neighboring brothers, and thus satisfy the claims of his parishioners. He adopts a rigid system of diet, he walks and rides daily, with but little advantage. Why? because he daily returns to his brain-task. He asks leave of absence, and journeys a few hundred miles, to the White Mountains or the Springs, and in a few weeks he returns with renovated spirits, and strengthened powers of digestion. Why? because his brain is at ease, and no longer injures his stomach. The same remark applies to every hard student, to the college professor, preceptor, the common school-master, and all whose brain is over-worked, and shows conclusively that rest, entire rest of the brain from hard labor, is occasionally necessary, and in such cases is the only effectual remedy.

I might here advert to the injurious effects of an opposite kind of treatment on the health. I mean deficient exercise, which often predisposes to melancholy, indigestion, hysteria and hypochondriasis. How often do we see a nervous young lady, brought up in the lap of ease and indolence, but who, losing an indulgent mother, or meeting with some seeming misfortune, that throws her on her own resources, is roused by the necessity of her situation from her nervous infirmities to healthy and vigorous action. These diseases are often witnessed in those who were previously accustomed to much mental labor, on retiring from active trade, from professional life, or the duties of an instructor. How wise as well as beautiful is the advice of Cicero, who, insisting strenuously on the continuance of mind in the oldest men, if industry remain,

yet adds, "Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur; nec verò corpori solum subveniendum, est sed menti, atque adeò multò magis, nam haec quoque, nisi tanquam lumini oleum instilles, extinguitur senectute!"

But I must conclude this brief survey of the subject of corporeal and mental discipline in the words of the poet:—

" 'T is the great art of life to manage well
The restless mind. Forever on pursuit
Of knowledge bent, it starves the grosser powers
Quite unemployed, against its own repose
It turns its fatal edge, and sharper pangs
Than what the body knows, embitter life."

I have thus endeavored, ladies and gentlemen, to present a summary view of the reciprocal influence of the two centres of organic and of animal life, the stomach and the brain, upon each other, and to show the importance of preserving them in vigorous, harmonious and well-balanced action, in which consists our health and happiness, physical, moral and intellectual.

In concluding this last of the series of lectures, permit me, Mr. President, and Gentlemen of the Institute, to express the high gratification we have received from this your first visit among us. You must have observed the daily increasing interest taken in your meetings and lectures. Had their nature and value been previously known to our citizens, the attendance would have been more prompt, and the benefits greater. But as it is, you have created a lasting impression in favor of your enterprise, your zeal, and philanthropy, that will long redound to the interests of learning in our city.

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LECTURE VII.

COMMON COMPLAINTS

MADE AGAINST TEACHERS.

BY JACOB ABBOTT.

THERE are some circumstances which render the situation of a teacher peculiarly exposed to complaints and expressions of dissatisfaction. Parents have generally very little liberty of choice in regard to the school to which their children are to be sent. If dissatisfied with one, there is not ordinarily another at hand, to which they can conveniently turn. And thus it happens that the disaffection, which must almost necessarily arise, in a greater or less degree, between the employed and the employers, in all the pursuits of life,—and which, in regard to most other branches of business, silently withdraws,—in the case of the teacher, this disaffection remains and accumulates, and becomes at length an organized and formidable opposition.

There is another cause which operates to expose the teacher peculiarly to complaints: it arises from the circumstance that his work, on account of the very nature of it, is peculiarly open to observation and criticism. The employments of other men are more shielded from the public view; or, at least, the manner in which they fulfil

their duties is more easily concealed. But the school-room is, as it were, overlooked by the whole community. Every body feels competent to judge in regard to all of its details; and a daily communication — almost a daily report — goes from it to every family and fireside. They who are too ready to criticise and censure the teacher's administration, ought to inquire whether they could themselves bear to have their own affairs exposed as fully, in all their details, to the public inspection.

From these and some other causes, teachers are peculiarly exposed to censure. It is often unreasonable and wrong. But then, on the other hand, there is sometimes just occasion for it. It may be of salutary tendency, therefore, for us to consider some of the more common complaints made against teachers, somewhat in detail.

I. PARTIALITY.

Partiality, as a fault in school administration, does not consist in the teacher's feeling a peculiar degree of interest and attachment towards some of his pupils, but in allowing these feelings to influence his official conduct towards them. That the official conduct is sometimes thus influenced no one can deny. In fact all teachers are considerably exposed to the danger of falling into this fault, unless they are upon their guard. It may arise in two ways.

1. A teacher may be led to devote an undue share of attention to some of his pupils on account of the wealth, or fashion, or standing in society, of their parents and connexions. Some cases may perhaps occur where this policy is pursued deliberately and wilfully, on the part of the teacher, as a means of strengthening his influence in the district, or advancing his own favor in particular families. In more frequent instances, however, the fault is fallen into gradually and unintentionally, through the natural, insensible influence of wealth and power. The teacher ought to watch very carefully against this danger. Nothing can be more unjust than such a favoritism in

schools constituted as ours are, and nothing more sure to destroy all kind feeling and confidence between himself and his pupils, and to undermine his influence and weaken his position in respect to the community around.

2. Official partiality results sometimes, not from the connexions of the scholar, but from his character. Every school furnishes examples of docility, genius, sweetness of disposition, or personal attractiveness, which must necessarily touch the teacher's heart. These pupils lighten his labors and solace his cares. He watches the door in the morning, and is disappointed if they do not come; and memory dwells upon the expression of their countenance, and upon their words and actions, in the little incidents that are constantly occurring to develop their gentleness, their vivacity, and their affection. And contrasted with these, there are the rude, the coarse, the stupid, the unfeeling, — whose continuance in the school is a perpetual trial of patience, mischievous in its influence upon others, and apparently useless to themselves.

Now, it is not possible that these two classes of pupils should be regarded by the teacher with the same feelings, and yet it is possible that he should do them equal justice. But we are exposed to the danger of allowing the feelings of interest which the intelligent and the amiable naturally inspire, to affect the plans of the school, the arrangements of the studies and of the classes, and the dispensation of rewards and punishments. If we do so, we give just cause of complaint. A mother who finds that she fails herself in controlling the wayward temper, or idle and irregular habits of her child, has perhaps placed him under your care for the very purpose of securing for him the advantage of your superior knowledge and skill. Now, to neglect him on account of his imperfections and faults, is to neglect him because he specially needs attention and care. You cannot feel for him the interest and attachment which some other pupils inspire, but you can devote to him his just share of attention, and treat him with kindness and official impartiality.

In either of these two ways, then, i. e., either from a

calculating regard to the connexions of a pupil, or through the natural influence of his character, the teacher may be led to pursue a course which shall justly expose him to the charge of favoritism. But where the charge is *once* really deserved, it is, probably, a great many times preferred without any just occasion. Parents do not consider how small a portion of time and attention can fall to any one child, when the time occupied in school is fairly divided by the whole number of scholars. Their expectations are altogether too high. Even if they are willing that their children should receive only their fair proportion, they do not consider how small this portion must necessarily be.

And then very few parents are really willing that their children should be put precisely upon a footing with others. Every mother—the parental feeling being the strongest on the maternal side—secretly thinks that her child is a little superior to other children, and that it is of a little higher importance that his education should go on to the best advantage, and when she finds that the importance and prominence which invest the child at home, are lost in the school-room, and that he melts into the mass there, she is a little too ready to imagine and to complain of neglect and inattention.

Then, again, there are in every community persons who seem to be naturally of a jealous and suspicious turn of mind. Their tempers are perhaps soured by disappointments, or by ill success in life, and they are always finding, or fancying that they find, evidences that they are slighted or neglected. It requires an extra degree of punctiliousness and attention to keep their minds in any tolerable degree of quiet. Persons of real delicacy of mind suppress all indications of the chagrin which they feel, from any unkindness or neglect which they may suffer; but these unfortunates always publish their complaints to every listener; and the complaints are the more loud and frequent the more they are unreasonable. Every neighborhood can produce specimens of this unhappy class of minds, and I believe it so happens that

they almost always have children to send to school, -- at least there are very few teachers who do not encounter this spirit.

Thus, from various causes, the teacher is exposed to the charge of partiality, when his whole administration may be most strictly impartial and just. I do not suppose he can entirely escape this trouble. It seems to be an inevitable concomitant of the employment he has chosen. Let him avoid, by all means, giving any just cause of complaint. Never allow the wealth or standing of a family, or the personal attractiveness of a pupil, to disturb the real impartiality of your administration. Love whichever of your pupils you please, but be equally faithful to them all. And for the rest, bear the unjust complaints made against you with patience and equanimity. 'Tis true that they must be disagreeable; but then you escape the ills of other employments, and you must not repine at those of your own. You do not have your rest disturbed at midnight, like the physician; and are not compelled, as the lawyer sometimes is, to harass the poor and the miserable by direction of unfeeling creditors. You escape many of the trials of others, and, in such a world as this, you must expect some of your own.

II. UNDUE SEVERITY OF PUNISHMENT.

It is generally in cases of the infliction of bodily punishment, that the teacher incurs the charge of undue severity. The just cause of complaint which teachers give in this respect, arise generally from two causes.

1. Punishing the innocent instead of the guilty, through insufficient inquiries into the facts, and hasty decisions. We observe some appearances of guilt in a pupil, or a complaint comes to us against him, and we decide at once that he is guilty, and apply the punishment. When all is over, we learn, perhaps, that the chief blame of the transaction attached to another person, or if the party punished is really guilty, we learn extenuating circumstances which would have materially changed our view

of the case, if we had been made acquainted with them in season. Such cases often occur in the experience of almost every teacher. Hurried by the pressing demands made upon every moment of his time, and perhaps rendered impatient by the cares and perplexities of peculiar emergencies, it requires the utmost care to avoid being betrayed into hasty decisions and discipline, and to the infliction of punishments which he afterwards finds were not deserved.

2. Punishing the guilty too severely, or in an improper manner, from irritation or anger. The teacher, in the administration of his school, is entrusted with a power which the whole experience of history shows it is not safe to entrust men with in civil government, though it seems unavoidable in the school-room. He is lawgiver, judge, jury and executioner. Then, besides, a large portion of the offences which he tries are offences against himself—encroachments upon his own comfort and quiet; so that he is, in addition to the plurality of his functions, the judge in his own case. What a dangerous state of exposure is here. *He* knows little of the human heart, who does not see his great liability to err. The most firmly established principles of justice, and a very distinct appreciation of the peculiar feelings and temptations of childhood, joined with the utmost caution and care, can alone enable us to be faithful to such a trust; without them, the repository of so extensive an authority inevitably becomes a despot, with no influence over the minds under his sway except the power to make them tremble.

But notwithstanding these causes, which are constantly operating with a steady pressure upon the teacher, and which we should suppose would often lead him to undue or misapplied severity, I have often been surprised that the tendency to complain of it on the part of parents is so moderate as it really is. Occasionally, it is true, a fond and foolish mother urges a pliant husband to resent the punishment of a child, when perhaps the punishment might have been only what the offence strictly required. Still, these cases are comparatively rare. When we con-

sider how strong and how blind an influence parental affection is, and how deeply it is wounded by the suffering of the object of it, it is sufficiently surprising that mothers will ever consent at all to place the power of inflicting severe bodily pain upon idolized children, of the tenderest age, in the hands of strangers, and that they will acquiesce as generally and as quietly as they do in the exercise of it ; especially when we consider that all which they can hear, both of the offence and of the punishment, is only such an account as the offender is disposed to give. The teacher ought to feel that such a trust is reposed in him only at a very great sacrifice of parental feeling, and he ought to exercise it with the utmost moderation and care.

III. A DISPROPORTIONATE INTEREST IN THE HIGHER BRANCHES OF INSTRUCTION TO THE NEGLECT OF THE LOWER.

Teachers are in danger, I believe, of giving just occasion for this complaint. They sometimes estimate the eligibility of a school by the numbers in it who are attending the higher branches of instruction. Whereas the true glory of the school-room consists in the rapidity, ease, and perfection with which masses of children can be taught to read, write and calculate. Carrying a few on to a superficial acquaintance with the sciences is not a work of so much real dignity and importance, as to open to great numbers the first avenues to all knowledge. Just as the invention of the sextant, high as it stands in the estimation of mankind, must yield the precedence to the invention of printing. The teacher, therefore, when he enters the school-room and takes a survey of his field of labor, should say to himself, " Now my great work here is to open and smooth the entrances to knowledge to all these boys ; to change their habits of reading from hesitating, blundering, and spelling out the way, to a fluent, distinct and agreeable manner of enunciation ; gradually to remove the blots and the asperities of penmanship from all these writing books, and make twenty, fifty or a hundred

neat and correct penmen ; and to unravel the endless perplexities which, in their confused minds, envelope the mysteries of fractions, compound subtraction, and long division. This is the great work ; and the glory of my administration will consist in the ease and extent to which I accomplish it, and not on the rapidity with which those three great boys on the back seat advance in trigonometry and surveying. Just as the true glory of the farmer lies in the number and thrift of his broad acres of corn and grain, and not on the growth of a single peach tree which stands in his garden.

IV. ATTENTION TO OTHER OCCUPATIONS IN SCHOOL HOURS.

I believe the cases are extremely rare in which the teacher can safely attend to any other occupations, such as reading, carrying on his own studies, or writing his letters, in school hours. Where the attempt is made, it furnishes just cause of complaints to the parents of the children. Besides the loss of so much of the time and attention of the teacher as is devoted to his own private pursuits, the school will suffer in other ways. Gross abuses will creep in, and the discipline of the school and the habits of the scholars will rapidly deteriorate, while the mind of the presiding officer is abstracted. Besides, I think that the teacher himself will fail in making any gradual advances in knowledge. The perpetual uneasiness of mind, the harassing interruptions, and the consequent division and distraction of the mental powers, are inconsistent with progress, and with the formation of good intellectual habits, and even with physical health. The attempt ought not to be made.

But then, on the other hand, I think that the teacher, while he gives school hours to school, fully and faithfully, ought to confine school to school hours. When he locks the school room door at night, he ought to lock all school perplexities and cares in, and leave them just as they are until nine o'clock the next morning. If the teacher will so arrange his recitations as to secure one silent hour,

when he shall have no class to hear and no questions to answer, but when all the pupils shall be pursuing their solitary studies, leaving him the entire command of his thoughts and his time, — in such an hour as this he can form his plans, correct exercises, examine difficult problems in arithmetic, and, in a word, dispose of all that miscellaneous work which many teachers carry home with them, to spoil the rest and recreation of the evening. Of all the varieties of mental and bodily labor, which I have had any experience of, teaching is the most exhausting. I am not certain that carrying forward the daily instruction of an ordinarily heterogeneous school, is not as severe intellectual labor as can be performed, and six hours of it in a day is enough. It is as much as ordinary human constitutions can stand. My advice, therefore, is to every teacher, to give school hours strictly and conscientiously to school duties, and the remainder of the twenty-four, with equal strictness and conscientiousness, to private studies, recreation and rest.

There are other complaints often preferred against teachers which might have been noticed, but the time which I feel willing to occupy is drawing towards a close, and I will only add a few remarks on the general course which teachers should pursue, when they find themselves the objects of these and similar censures. Nearly all teachers have to experience these troubles. Sometimes the complaints come from only one or two families, while the subject of them has reason to believe that the rest of the community are well pleased with his performance of his duties; at other times he finds himself gradually becoming the object of a more general dissatisfaction. In such cases, according to the universal experience of human nature, we are all exceedingly prone to consider disposition to complain of us as a malicious opposition, to shut our eyes against any evidence of just ground for complaint which may exist, and to brace up our nerves to a sturdy resistance of it, as a development of personal enmity. This is the way in which human nature generally takes reproof, especially if it be just.

A philosopher, not to say a Christian, will rise above such wilful blindness and self-delusion. Undoubtedly there are a great many complaints made against teachers that are perfectly unreasonable and unjust ; but then, on the other hand, many others are perfectly well founded ; and the maxim in regard to presumption of guilt which we apply to others, ought to be reversed when applied to ourselves. We must presume others innocent when they are charged with a fault until they are proved guilty, but we must presume ourselves guilty, until after the most honest and candid examination, we find ourselves innocent. We ought to be aware how prone every body is to be blind to his own faults and failings. How difficult it is, when we reprove our pupils, to lead them to see that they have done wrong ! How full of excuses and false extenuations ! It is the same with men, in all the pursuits and avocations of life. It is human nature ; we know it is characteristic of the race ; but then as to ourselves, almost every body supposes that he is himself an exception, and does not imagine that faults can exist which he does not see.

The wise and proper course then evidently is, when we have reason to believe that those around us express or feel dissatisfaction in regard to our course, to put ourselves fairly upon trial, and inquire honestly whether there be not just ground for the complaints. If our first thought is that they are utterly groundless and unreasonable, we must remember that that is always the first thought of the accused, whether innocent or guilty. If we cannot find that we are deserving of censure on the accounts specified against us, we must look thoroughly for some other faults which have been the real cause of the difficulty, for we cannot always know, from the complaints which people make, what are the real grounds of the dissatisfaction they feel. It has always been said that men very generally assign, for reasons of their conduct, not the considerations which really influence them, but such as they think will best satisfy others. In the same way, in complaining of a teacher, they mention not what has really

displeased them, but what they think is most likely to extend the displeasure to the minds of those around them. It will require, therefore, some strict and impartial scrutiny to discover what the real source of trouble is ; but it is better that this scrutiny should be made, not with a view to resistance and recrimination, but to an amendment of what is wrong, to a change of what comes into collision with prejudices, and to a kind and conciliating bearing towards all who feel aggrieved.

Were I addressing an audience of parents, it would be proper for me to address them on the unreasonableness of the censures and complaints which they so often make ; on their frequent want of consideration for the teacher's overwhelming labors and cares ; on the injustice of taking the *ex parte* statements of the children, in respect to occurrences in school, believing implicitly a species of evidence which the slightest knowledge of human nature might teach them was utterly unworthy of any confidence whatever. I am not, however, addressing parents, but teachers, and I have accordingly looked at those bearings and relations of the subject which are within the province of the teacher's control. The principles which have been exhibited will certainly, if faithfully followed, diminish his troubles and trials ; but, like all the other pursuits and avocations of life, his employment exposes him to ills which cannot be entirely removed.

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